

## Acts 1:1

**τὸν μὲν πρῶτον λόγον**, a reference beyond all reasonable doubt to St. Luke

**λόγον**: frequently used by classical writers in the sense of a narrative or history contained in a book; see instances in Wetstein. The passage in Plato, Ph

**ὦ θεόφιλε**: the interjection used here simply in address, as common in Attic Greek, cf. Ac 18:14, Ac 27:21, 1Ti 6:11; without the epithet κράτιστε, as in Lu 1:3, and without ὦ, θεόφ. alone would have seemed too bold, WinerSchmiedel, p. 258. It has been suggested that the omission of the epithet κράτιστε, Lu 1:3, denotes that St. Luke

**περὶ πάντων ὧν**: the use of πᾶς (mostly after a prep., as here) followed by an attracted relative may be classed amongst the mannerisms of St. Luke (Simcox, Writers of the N. T., p. 24, where other instances are given); see also Friedrich, Das Lucasevangelium, pp. 1, 2.

**ὧν**: in St. Luke

**ἤρξατο**: often regarded as simply pleonastic, but sometimes as emphatic, to intimate that the work which Jesus began on earth he continued in heaven, or that he began the work of the Gospel and committed its continuance to his followers; Zahn, u. s., p. 366 ff. In Winer

## Acts 1:2

**ἄχρι ἧς ἡμέρας**. In Matt. ἄχρι occurs once or twice, in Mark and John not at all, in Luke four times, and in Acts sixteen; whilst the commoner μέχρι is found only once in the Gospels and twice in the Acts (Winer-Schmiedel, p. 227, and on the use of the form ἄχρι or ἄχρις see Grimm-Thayer, sub Ac 1). It is seldom used in the LXX, but in RAPC 2Ma 14 it occurs twice, Ac 1:10 Ac 1:15; cf. also Symm., 2Ki 21:16; Theod., Job 32:11.

**διὰ πνεύματος ἁγίου**. The older commentators, and Wendt, Holtzmann, Z

**ἐξελέξατο**, always in N.T.

**ἐκλέγομαι**, middle (except, perhaps, in Lu 9:35, but see R.V. and W.H.). Another verb very frequent in LXX, used constantly of a divine choice: of God

**ἀνελήμφθη**: the verb is used of Elijah

## Acts 1:3

**οἷς καὶ παρέστησεν**,

**μετὰ τὸ παθεῖν**,

**ἐν πολλοῖς τεκμηρίοις** only here in N.T.

**δι' ἡμερῶν τεσσαράκοντα**. St. Chrysostom comments οὐ γὰρ εἶπε τεσσαράκοντα ἡμέρας, ἀλλὰ δι' ἡμερῶν τεσσαράκοντα

**ὀπανόμενος**: if we could call this a frequentative verb with some scholars, it would in itself give the meaning

**τὰ περὶ τῆς βασιλείας τοῦ θ.:** {Ac 8:12} and see also Ac 20:25 Ac 20:28,31. The expression ἡ βασ. τοῦ θ., instead of τῶν οὐρανῶν of the Hebrew Evangelist St. Matthew, is characteristic of St. Luke

#### Acts 1:4

**συναλιζόμενος:** a strong array of modern commentators renders 1894) contends that the use of the word in the psalm quoted and in the passage from the Clementines refers not to the use of salt at an ordinary meal, but rather to the sacrificial and symbolical use of salt in the Old and New Testaments. Thus in the passage Clem. Hom., xiii., 4, τότε αὐτοῖς συναλιζόμεθα, τότε means

**παρήγγειλεν,**

**ιεροσολύμων:** a neuter plural (but cf. Mt 2:3 and Grimm sub Ac 1). St. Luke most frequently uses the Jewish form ιερουσαλήμ

**μὴ χωρίζ.:** it was fitting that they should not depart from Jerusalem, not only that the new law as the old should go forth from Zion and the word of the Lord from Jerusalem, Isa 2:3 (Felten), but that the Apostles

**περιμένειν:** not elsewhere in N.T. (but see Ac 10:24), but used in classical Greek of awaiting a thing

**τὴν ἐπαγγελίαν:** Bengel notes the distinction between ὑπισχνέομαι and ἐπαγγέλλομαι, the former being used of promises in response to petitions, the latter of voluntary offers (Ammonius):

#### Acts 1:5

**ἐν πνεύματι:** the omission of ἐν before ὕδατι and its insertion before πνεύμ. may be meant to draw a distinction between the baptism with water and the baptism in the Spirit (R.V. margin

**οὐ μετὰ πολλὰς ταύτας ἡμέρας:** not after many, i.e., after few. This use of οὐ with an adjective or adverb is characteristic of St. Luke, cf. Lu 15:13, Ac 27:14, in which places οὐ πολὺς = ὀλίγος as here; cf. οὐ μετρίως, Ac 20:12; οὐ μακράν, Lu 7:6, Ac 17:27; οὐκ ἄσημος, Ac 21:39; οὐχ ὁ τυχών, Ac 19:11 Ac 28:2, cf. Hawkins, Hor

#### Acts 1:6

**οἱ μὲν οὖν:** the combination μὲν οὖν is very frequent in Acts in all parts, occurring no less than twenty-seven times; cf. Lu 3:18. Like the simple μὲν it is sometimes used without δέ in the apodosis. Here, if δέ is omitted in Ac 1:7 after εἶπεν, there is still a contrast between the question of the Apostles and the answer of Jesus. See especially Rendall, Acts of the Apostles, Appendix on μὲν οὖν, p. 160 ff.; cf. Weiss in loco.

**συνελθόντες:** the question has often been raised as to whether this word and μὲν οὖν refer back to Ac 1:4, or whether a later meeting of the disciples is here introduced. For the former Hilgenfeld contends (as against Weiss) and sees no reference to any fresh meeting: the disciples referred to in the αὐτοῖς of Ac 1:4 and the ὑμεῖς of Ac 1:5 had already come together. According to Holtzmann there is a reference in the words to a common meal of the Lord with his disciples already mentioned in Ac 1:4, and after this final meal the question of Ac 1:6 is asked on the way to Bethany. {Lu 24:50} The words οἱ μὲν οὖν συνελθ. are referred by Felten to the final meeting which formed the conclusion of the constant intercourse of Ac 1:3, a meeting thus specially emphasised, although in reality only one out of many, and the question which follows in Ac 1:6 was asked, as Felten also supposes (see too Rendall on Ac 1:7-8), on the way to Bethany. But there is no need to suppose that this was the case (as J

**ἐπηρώτων:** imperfect, denoting that the act of questioning is always imperfect until an answer is given (Blass, cf. Ac 3:3), and here perhaps indicating that the same question was put by one inquirer after

another (see on the force of the tense, as noted here and elsewhere by Blass, *Hermathena*, xxi., pp. 228, 229).

**εἰ:** this use of εἰ in direct questions is frequent in Luke, Blass, *Grammatik des N. G.*, p. 254; cf. Ac 7:1, Ac 19:2 (in Vulgate si); it is adopted in the LXX, and a parallel may also be found in the interrogative ׀ in Hebrew (so Blass and Viteau).

**ἐν τῷ χρόνῳ τούτῳ:** such a promise as that made in Ac 1:5, the fulfilment of which, according to Joe 2:28, would mark the salvation of Messianic times, might lead the disciples to ask about the restoration of the kingdom to Israel which the same prophet had foretold, to be realised by the annihilation of the enemies of God and victory and happiness for the good. As in the days of old the yoke of Pharaoh had been broken and Israel redeemed from captivity, so would the Messiah accomplish the final redemption, cf. Lu 24:21, and set up again, after the destruction of the world powers, the kingdom in Jerusalem; Weber, J

**ἀποκαθιστάνεις:** ἀποκαθιστάνω, a form of ἀποκαθίστημι which is found in classical Greek and is used of the restoration of dominion as here in RAPC 1Ma 15:3; see also below on Ac 3:21 and Malachi LXX Ac 4:5. On the form of the verb see W.H, ii., 162, and on its force see further Dalman, u. s., p. 109.

#### Acts 1:7

**χρόνους ἢ καιρούς:** Blass regards the two as synonymous, and no doubt it is difficult always to maintain a distinction. But here χρόνους may well be taken to mean space of time as such, the duration of the Church

**ἐξουσία,** authority, R.V.

#### Acts 1:8

**ἔσεσθέ μου μάρτυρες,**

**ἐν τε ἱερουσαλὴμ κ. τ. λ.:** St. Luke on other occasions, as here, distinguishes Jerusalem as a district separate from all the rest of Jud

#### Acts 1:9

**ἐπήρθη:** the word in Ac 1:2 is different, and ἐπήρθη seems not merely to denote our Lord

**καὶ νεφέλῃ ὑπέλαβε:** the cloud is here, as elsewhere, the symbol of the divine glory, and it was also as St. Chrysostom called it: τὸ ὄχημα τὸ βασιλικόν; cf. Ps 104:3. In 1Ti 3:16 we read that our Lord was received up ἐν δόξῃ,

#### Acts 1:10

**ἀτενίζοντες ἦσαν:** this periphrasis of ἦν or ἦσαν with a present or perfect participle is very frequently found in St. Luke

**καὶ ἰδοὺ:** καὶ at the commencement of the apodosis is explained as Hebraistic, but instances are not wanting in classical Greek; cf. Blass, *Grammatik des N. G.*, p. 257, and see also Simcox, *ubi supra*, p. 160 ff. For the formula καὶ ἰδοὺ cf. the Hebrew ׀ ׀, and on St. Luke

**παρειστήκεισαν αὐτοῖς:** in the appearance of angels which St. Luke often narrates there is a striking similarity between the phraseology of his Gospel and the Acts; cf. with the present passage Ac 10:30 Ac 12:7, and Lu 24:4 Lu 2:9. The description in the angels

**ἐν ἐσθῇτι λευκῇ:** in R.V. in the plural, see critical notes and also Deissmann, *Neue Bibelstudien*, p. 90.

## Acts 1:11

**ἄνδρες γαλ.:** the ἄνδρες in similar expressions is often indicative of respect as in classical Greek, but as addressed by angels to men it may denote the earnestness of the address (N<sub>{Joh 7:52}</sub> } hath God chosen. Ex Galil

**οὗτος ὁ ἰησοῦς:** if the mention of their northern home had reminded the disciples of their early choice by Christ and of all that he had been to them, the personal name Jesus would assure them that their master would still be a human Friend and divine Saviour; Hic Jesus: qui vobis fuit eritque semper Jesus, id est, Salvator (Corn.

**πορευόμενον:** on the frequency of the verb in St. Luke as compared with other N.T. writers, often used to give effect and vividness to the scene, both Friedrich and Zeller remark; St. Peter uses the same word of our Lord

## Acts 1:12

**τότε:** frequent in Acts and in St. Luke

**ὑπέστρεψαν:** a word characteristic of Luke both in his Gospel and in Acts, occurring in the former over twenty times, in the latter ten or eleven times. Only in three places elsewhere, not at all in the Gospels, but see Mr 14:40 (Moulton and Geden, sub Ac 1); Friedrich, *ubi supra*, p. 8. On the Ascension see additional note at end of chapter.

**τοῦ καλ. ἐλαιῶνος:** *ubi captus et vinctus fuerat*. Wetstein. Although St. Matthew and St. Mark both speak of the Mount of Olives they do not say τοῦ καλ. (neither is the formula found in Joh 8:1). It is therefore probable that St. Luke speaks as he does as one who was a stranger to Jerusalem, or, as writing to one who was so. Blass, *ubi supra*, pp. 32, 84, contends that ἐλαιῶνος ought to give place to ἐλαιῶν, which he also reads in Lu 19:29 Lu 21:37 (W.H ἐλαιῶν, and in Lu 19:37 Lu 22:39, τῶν ἐλαιῶν, in each case as genitive of ἐλαία), the former word being found only here and in Josephus, *Ant.*, vii., 9, 2. But it is found in all the MSS. in this passage, although falso. cum c

**σαββάτου ἔχον ὁδόν, not ἀπέχον:** the distance is represented as something which the mountain has, MeyerWendt; cf. Lu 24:13. There is no real discrepancy between this and the statement of St. Luke (1895), the difficulty is surmounted, for St. Luke does not fix the exact spot of the Ascension, and he elsewhere uses the Mount of Olives, Lu 21:37, as the equivalent of the Bethany of Matthew {Ac 21:17} and Mark. {Ac 11:1} Nor is it likely that our Lord would lead his disciples into a village for the event of his Ascension. It should be remembered that Lightfoot, *Hor. Heb.*, says that

## Acts 1:13

**τὸ ὑπερῶον:**

**ἀνάγαιον**, but here ὑπερῶον. If we identify the former with the κατάλυμα, Lu 22:11, it would denote rather the guest-chamber used for meals than the upper room or loft set apart for retirement or prayer, although sometimes used for supper or for assemblies (ὑπερῶον). Both words are found in classical Greek, but only the latter in the LXX, where it is frequent. In the N.T. it is used by St. Luke alone, and only in Acts. Holtzmann, following Lightfoot and Sch

**ὁ τε π.:** in a series of nouns embraced under one category only the first may have the article, Winer-Schmiedel, pp. 154-157. In comparing this list of the Apostles with that given by the Synoptists we notice that whilst St. Peter stands at the head in the four lists, those three are placed in the first group who out of

the whole band are prominent in the Acts as also in the Gospels, viz., Peter, John, and James; all the Synoptists, however, place St. James as the elder brother before St. John. In St. Luke

**ἰούδας ἰακώβου,**

#### **Acts 1:14**

**καὶ ἦσαν προσκαρτεροῦντες:** on the construction see Ac 1:10. In N.T. found only in St. Luke and St. Paul (except once in St. Mr 3:9); most frequently with the dative of the thing, of continuing steadfast in prayer; cf. Ac 6:4, Ro 12:12, Col 4:2, and cf. also Ac 2:42 or Ac 2:46 of continuing all the time in (ἐν) a place; in Ac 8:13 Ac 10:7, it is used with the dative of the person, and in Ro 13:6 with εἰς τι. It is found in Josephus with the dative of the thing, Ant., Ac 1:2,6, and in Polybius, who also uses it with the dative of the person. In LXX it is found in Nu 13:21 and in Susannah Ac 1:6, Theod., also in RAPC Tob 5:8,.

**ὁμοθυμαδὸν,** a favourite word of St. Luke: Luc

**τῇ προσευχῇ καὶ τῇ δεήσει:** the latter noun cannot be supported by MS. authority; the two words mark the difference between general and specific prayer; cf. Bengel on 1Ti 2:1, and cf. Luke, Lu 5:33. It is very doubtful whether we can confine προσευχή here to the Temple prayers; rather the article, cf. Ac 6:4 and Ac 2:42, seems to point to a definite custom of common prayer as a bond of Christian fellowship (Hort, Ecclesia, p. 43, so Speaker

**σὺν γυναιξί:** it is natural to include the women already mentioned in St. Luke

**᾿αριάμ** (for ᾿αρία), so always according to W.H. of the Blessed Virgin, nominative, vocative, accusative, dative, except twice in a few of the best MSS. (Mt 1:20, and Lu 2:19). Cf. Appendix, p. 163. See also Simcox, Language of the N. T., p. 28, and Winer-Schmiedel, p. 91, note. The καί may be taken either to comprehend her under the other women, or as distinguishing her from them. This is the last mention of her in the N.T., and the Scripture leaves her

**σὺν τοῖς ἀδελφοῖς αὐτοῦ:** they are previously mentioned as unbelieving (Joh 7:5, and compare Mr 6:4), but not only the Resurrection of the Lord but also that of Lazarus may well have overcome their unbelief. St. Chrysostom (so too

#### **Acts 1:15**

**καὶ ἐν ταῖς ἡμέραις ταύταις:** St. Luke often employs such notes of time, used indefinitely like similar expressions in Hebrew

**ἀναστὰς:** it is very characteristic of St. Luke to add a participle to a finite verb indicating the posture or position of the speaker. This word is found in St. Luke

**πέτρος:** that St. Peter should be the spokesman is only what we should naturally expect from his previous position among the Twelve, but, as St. Chrysostom observes, he does everything with the common consent, nothing imperiously. The best fruits of his repentance are here seen in the fulfilment of his commission to strengthen his brethren.

**ἐν μέσῳ:** another favourite expression of St. Luke both in his Gospel and in the Acts, in the former eight times, in the latter five times (four times in St. Matthew, twice in St. Mark). Blass compares the Hebrew תּוֹכַח, Grammatik des N. G., p. 126, and in loco.

**μαθητῶν:** Blass retains and contends that ἀδελφ. has arisen from either Ac 1:14 or Ac 1:16; but there is strong critical authority for the latter word; cf. Ac 6:1. In LXX it is used in three senses; a brother and a neighbour, Le 19:17; a member of the same nation, Ex 2:14, De 15:3. In the N.T. it is used in these three senses, and also in the sense of fellow-Christians, who are looked upon as forming one family. The

transition is easily seen: (1) member of the same family; (2) of the same community (national), of the same community (spiritual). Kennedy, *Sources of N.T. Greek*, pp. 95, 96. On its use in religious associations in Egypt see Deissmann, *Bibelstudien*, i., 82, 140, 209.

**τε:** here for the first time solitarium. On the frequent recurrence of this word in Acts in all parts, as compared with other books of the N.T., see Blass, *Grammatik des N. G.*, pp. 257, 258.

**ὀνομάτων:** R.V.,

**ἐπὶ τὸ αὐτό,**

**ὥς ἑκατὸν εἴκοσιν.** Both Wendt and Feine reject the view that the number is merely mythical (Baur, Zeller, Overbeck, Weizs

### Acts 1:16

**ἄνδρες ἀδελφοί:** a mode of address indicating not only respect but also the solemnity of the occasion and the importance of the subject. There is nothing unclassical in this use of the vocative without ὦ at the beginning of speeches. Demosthenes, at least on some occasions, used the phrase ἄνδρες ἄθηναῖοι without ὦ. Simcox, *ubi supra*, p. 76, note, and see also Winer-Schmiedel, p. 258, note.

**ἔδει:** very frequent in St. Luke/*1Co 15:25* } of the events connected with and following upon the Passion.

**δεῖ,** oportet, expresses logical necessity rather than personal moral obligation ὀφείλεν, debuit, or the sense of fitness, ἔπρεπεν, decebat. The three words are all found in Heb 2:1 Heb 2:17 Heb 2:10, on which see Westcott, *Hebrews*, p. 36, and Plummer

**τὴν γραφὴν:** the reference is undoubtedly to the particular passages in the O.T. which follow, cf. Lu 4:20, Ac 8:35; see Lightfoot on Ga 3:22. There is no reference to Ps 41:9, or this passage would have been quoted, but to the passages in Ac 1:20.

**πληρωθῆναι,** cf. Lu 24:44-45. πληρόω (which is very frequently used by St. Luke, Friedrich, *ubi supra*, p. 40) means more than

**τὸ πνεῦμα τὸ ἅγιον.** St. Luke uses this, or a similar expression, πνεῦμα ἅγιον or τὸ ἅγιον πνεῦμα, about forty times in Acts alone, whilst in St. Luke

**ὁδηγοῦ τοῖς συλλ. τὸν ἰησοῦν.** St. Peter simply states a fact, but does not heap scorn or abuse upon Judas (Chrysostom, *Hom.*, iii., cf. Theophylact). St. Matthew, St. Mark, St. John simply say of Judas ὁ παραδιδούς, {*Lu 22:47*} and to show us how vividly the memories of the Passion were present to St. Peter; cf. 1Pe 2:21 ff.

### Acts 1:17

**ὅτι κατηριθμημένος ἦν κ. τ. λ.** For the construction see Ac 1:10. ὅτι introduces the ground upon which the Scripture to be cited, which speaks of the vacancy in the Apostolic office, found its fulfilment in Judas;

**καὶ ἔλαχεν τὸν κλῆρον:** lit,

**ἔλαχεν:** here and in 2Pe 1:1 with an accusative, as in classical Greek,

**διακονίας:**

### Acts 1:18

**οὗτος μὲν οὖν κ. τ. λ.** This verse and the next are regarded in R.V. as a parenthesis (compare also W.H), μὲν οὖν making the transition from St. Peter

**ἐκτήσατο χωρίον.** To harmonise this with Mt 27:5, an explanation has been often used to this effect, that although Judas did not purchase the field, it was purchased by his money, and that thus he might be called its possessor. This was the explanation adopted by the older commentators, and by many modern. Theophylact, e.g., describes Judas as rightly called the κύριος of the field for the price of it was his. It is no doubt quite possible that St. Peter (if the words are his and not St. Luke

**ἐκ τοῦ μισθοῦ τῆς ἀδικίας pro τοῦ ἀδίκου μισθοῦ,** a Hebraism, Blass, in loco, see also Winer-Schmiedel, p. 268. The phrase only occurs again in 2Pe 2:13 2Pe 2:15; on this use of ἐκ see Simcox, Language of the N. T., p. 146. Combinations of words with ἀδικία are characteristic of St. Luke (Friedrich). In the other Evangelists the word is only found once, Joh 7:18.

**καὶ πρηνὴς γενόμεν.** Wendt (following Zeller and Overbeck) and others maintain that St. Luke here follows a different tradition from St. Matthew, Mt 27:6 ff., and that it is only arbitrary to attempt to reconcile them. But Felten and Z

### Acts 1:19

**καὶ γνωστὸν** the words have been taken to support the view that we have here a parenthesis containing the notice of St. Luke, but if St. Peter was speaking rhetorically he might easily express himself so. But many critics, who refuse to see in the whole of the two verses any parenthetical remarks of the historian, adopt the view that τῇ διαλέκτῳ αὐτῶν and τοῦτ' ἔστιν χωρίον αἵματος are explanations introduced by St. Luke, who could trust to his Gentile readers to distinguish between his words and those of St. Peter (Wendt, Holtzmann, Z

**τῇ διαλέκτῳ:** only in Acts in the N.T., where it is used six times in all parts; it may mean dialect or language, but here it is used in the latter sense (R.V.) to distinguish Aramaic from Greek (cf. its use in Polybius).

**αὐτῶν,** i.e., the dwellers of Jerusalem, who spoke Aramaic

**ἀκελδαμά:** the Aramaic of the Field of Blood would be ܐܬܪ ܕܕܡܐ, and it is possible that the χ may be added to represent in some way the guttural, just as σιράχ = סירא, cf. Blass, in loco, and Grammatik des N. G., p. 13. W.H. (so Blass) read ἀκελδαμάχ (and ἀχελδαμάχ, Tisch. and Treg.); see also on the word Winer-Schmiedel, pp. 60 and 63. A new derivation has been proposed by Klostermann, Probleme in Aposteltexte, p. 6 ff., which has gained considerable attention (cf. Holtzmann, Wendt, Felten, Z

### Acts 1:20

The quotation is twofold, the first part from Ps 69:26 (LXX, 68); in the LXX we have αὐτῶν, changed here into αὐτοῦ with reference to Judas, whilst ἐν τοῖς σκηνώμασιν is omitted and the words ἐν αὐτῇ, referring to ἑπαυλις, are added. The omission would make the application of the words more general than in the original, which related to the desolation of the encampment and tents of a nomadic tribe. The other part of the quotation is verbatim from Ps 109:8, called by the ancients the Iscariot Psalm. With the exception of Ps 22, no Psalm is more frequently quoted in the N.T. than 69; cf. Ps 109:9 with Joh 2:17 Ps 109:21 with Mt 27:34, and with Joh 19:28 Ps 109:22-23 with Ro 11:9-10; and Ps 109:9 with Ro 15:3. In these Psalms, as in the twenty-second Psalm, we see how the history of prophets and holy men of old, of a David or a Jeremiah, was typical of the history of the Son of man made perfect through suffering, and we know how our Lord himself saw the fulfilment of the words of the suffering Psalmist Ps 41:9 in the tragic events of his own life. {Joh 13:18} So too St. Peter in the recent miserable end of the traitor sees another evidence, not only of the general truth, which the Psalmists learnt through suffering, that God rewarded his servants and that confusion awaited the unrighteous, but also another fulfilment in the case of Judas of the doom which the Psalmists of old had invoked upon the persecutors of the faithful servants of God. But

we are not called upon to regard Ps 109 as the Iscariot Psalm in all its details (see Perowne, Psalms, p. 538 *smaller edition*), or to forget, as Delitzsch reminds us, that the spirit of Elias is not that of the N.T. St. Peter, although he must have regarded the crime of Judas as a crime without a parallel, does not dwell upon his punishment, but passes at once to the duty incumbent upon the infant Church in view of the vacant Apostleship.

**ἐπαυλις:** by many commentators, both ancient and modern (Chrys., Oecum., so too N

**ἐπισκοπήν:**

#### Acts 1:21

**δεῖ οὖν,** see Ac 1:16. As the one prophecy had thus already been fulfilled, so for the fulfilment of the other it was imperative upon the Church to elect a successor to Judas.

**εἰσῆλθε καὶ ἐξῆλθεν:** a Hebraistic formula expressing the whole course of a man

#### Acts 1:22

**ἀρξάμενος,** cf. note on Ac 1:1. The word need not be restricted to our Lord

**ἕως τῆς ἡμέρας ἧς:** according to Wendt and Weiss, the relative is not attracted for ἧ, but is to be regarded as a genitive of time, but cf. Le 23:15, Hag 2:18, RAPC Bar 1:15; Winer-Schmiedel, p. 226; Blass, *ubi supra*, p. 170.

**μάρτυρα τῆς ἀναστάσεως.** It has been noted as remarkable that St. Peter here lays down experience of matters of fact, not eminence in any subjective grace or quality, as one of the conditions of Apostleship, but it is evident that from the first the testimony of the Apostles was not merely to the facts, but to their spiritual bearing, cf. Ac. Ac 5:32:

#### Acts 1:23

**ἔστησαν, not ἔστησεν:** the latter reading,

**ἰωσήφ τὸν καλ. βαρσαβᾶν,** {Ac 4:36} or with Judas Barsabbas. {Ac 15:22} Barsabbas may have been a patronymic

**᾿αθῑαν.** Nothing more is known of him with certainty than that he must have fulfilled the qualifications required by St. Peter. Both Eusebius and Epiphanius rank him in the Seventy, and he is said to have suffered martyrdom in Ethiopia. An apocryphal Gospel was ascribed to him, Euseb., H.E., iii., 25, and from Clem. Alex., Strom., iv., 6, 35, we find that the words of Zacch

#### Acts 1:24

**κύριε καρδιογνώστα** The words may well have been addressed to Christ: St. Peter had just spoken of him as the Lord, his own experience and that of his fellow-disciples must have taught him that Jesus was One who knew the hearts of all men (Joh 2:25 Joh 21:17), and he had heard his Master

**νάδειξον:** in Lu 10:1 the only other passage in the N.T. where the word is used, it is applied to our Lord

#### Acts 1:25

**τὸν κληρον:** R.V. *τόπον* marking the antithesis between the place in the Apostleship and

**τῆς διακονίας ταύτης καὶ ἀποστολῆς:** as above we have not only the word διακονία used but also ἐπισκοπή, Ac 5:17 Ac 5:20, so here too we have not only διακονία but also ἀποστολή, although no doubt there is a sense in which we may truly say with Dr. Hort (Ecclesia, p. 204) that Apostleship is the highest form of ministration. On the word ἀπόστολος see Ac 13:2-3; the term was undoubtedly used in N.T. to include others besides the Twelve, although there is no reason to suppose that the qualification of having

**παρέβη,**

**Acts 1:26**

**καὶ ἔδωκαν κλήρους αὐτῶν,**

**συγκατεψηφίσθη:** only here in N.T. {1Co 15:5} and the Apocalypse {Ac 21:14} employ the number twelve in a technical sense of the Twelve Apostles, makes the after choice of Matthias as here described very probable (so Overbeck, in loco). No mention is made of the laying on of hands, but {Ac 2:14} (cf. also Ac 1:5 and Lu 3:16). But there is no need to adopt Friedrich

**Acts 2:1**

**ἐν τῷ συμπληροῦσθαι, lit,**

**τῆς πεντηκοστῆς:** no occasion to add ἡμέρα, as the word was used as a proper name (although as an adjective ἡμέρα would of course be understood with it); cf. RAPC 2Ma 12:32, {RAPC Tob 2:1} μετὰ δὲ τὴν λεγομ. πεντηκοστήν.

**ἅπαντες,** i.e., the hundred-and-twenty as well as the Apostles (Chrysostom, Jerome), and the expression may also have included other disciples who were present in Jerusalem at the Feast (so Hilgenfeld, Wendt, Holtzmann). This interpretation appears to be more in accordance with the wide range of the prophecy, Ac 2:16-21.

**ὁμοθυμαδὸν,** see above on Ac 2:14. ἐπὶ τὸ αὐτό may simply =

**Acts 2:2**

**ἄφνω:** only in Acts, here, and in Ac 16:26, Ac 28:6; Klostermann

**ἦχος ὥσπερ φερομ. πν. βιαίας, lit,**

**ὄλον τὸν οἶκον.** If the Temple were meant, as Holtzmann and Z

**Acts 2:3**

**διαμεριζόμε. γλῶσσαι:** the audible σημεῖον is followed by a visible: γλῶσσαι the organs of speech by which the wonderful works of God were to be proclaimed, so that the expression cannot be explained from Isa 5:24, where the tongue of fire is represented as an organ of destruction (Wendt, note, in loco). ὡσεὶ πυρός in their appearance and brightness. The words themselves therefore forbid reference to a natural phenomenon, to say nothing of the fact of the spiritual transformation of the Apostles which followed. Fire like wind was symbolic of the divine Presence, Ex 3:2, and of the Spirit who purifies and sanctifies, Eze 1:13, Mal 3:2-3 (see Wetstein for classical instances of fire symbolical of the presence of the deity; cf., e.g., Homer, Iliad, xviii., 214; Virgil,

**ἐκάθισε** (not - αν), sc., γλῶσσα (not πῦρ or πνεῦμα ἅγιον), although the latter is advocated by Chrysostom, Theophylact, Bengel:

**Acts 2:4**

**ἀποφθέγγεσθαι**

**ἐτέραις γλώσσαις**, see additional note.

## **Acts 2:5**

**κατοικοῦντες**, probably used not merely of temporary dwellers for the Feast, but of the devout Jews of the Diaspora, who for the purpose of being near the Temple had taken up their residence in Jerusalem, perhaps for the study of the Law, perhaps to live and to die within the city walls (see St. Chrysostom<sup>{Ac 2:7}</sup>). The same view of it as applied here to foreign Jews who had their stated residence in Jerusalem is maintained by Sch

**κατοικεῖν** is used generally of taking up a permanent abode as in contrast to *παροικεῖν* used of temporary sojourn, and on the frequent use of the word in St. Luke, Friedrich, *ubi supra*, p. 39. But here it is followed most probably by εἰς not ἐν, constructio pr

**εὐλαβεῖς**, see Ac 8:2.

**ἀπὸ παντὸς ἔθνους:**

**τῶν ὑπὸ τὸν οὐρανόν, sc. ἔθνων.** The phrase is used frequently in LXX, cf. De 2:25, and in classical literature by Plato and Dem. If κατοικοῦντες includes the Jews who had come up to the Feast as well as those who had settled in Jerusalem from other countries, this expression is strikingly illustrated by the words of Philo, *De Monarchia*, ii. 1, p. 223. The Pentecost would be more largely attended even than the Passover, as it was a more favourable season for travelling than the early spring (see Wetstein, *in loco*), and cf. Sch

## **Acts 2:6**

**φωνῆς ταύτης:** <sup>{2Ch 5:13}</sup> and so most recent commentators (cf. Joh 3:8); if human voices were meant, the plural might have been expected. But the word in singular might refer to the divine voice, the voice of the Spirit, cf. Mt 3:17 Mt 17:5. The A.V., so too Grotius, following Erasmus, Calvin, render the word as if φήμη, but the two passages quoted from LXX to justify this rendering are no real examples, cf., e.g., Ge 45:16, Jer 27.

**τὸ πλήθος:** a characteristic word of St. Luke, occurring eight times in his Gospel, seventeen in Acts, and only seven times in rest of the N.T.; on the frequency with which St. Luke uses expressions indicative of fulness, see Friedrich, *Das Lucasevangelium*, pp. 40, 102. In inscriptions the word seems to have been used not only of political but of religious communities, see Deissmann, *Neue Bibel-studien*, pp. 59, 60 (1897), and see below on Ac 15:30.

**συνεχύθη**

**διαλέκτῳ:** only in the Acts in N.T. The question has been raised as to whether it meant a dialect or a language. Meyer argued in favour of the former, but the latter rendering more probably expresses the author

## **Acts 2:7**

**ἐξίσταντο:** frequent in St. Luke, three times in his Gospel, eight in the Acts, elsewhere once in St. Paul, once in St. Matthew, four times in St. Mark. The word is often found in the LXX in various senses; cf. for its meaning here Ge 43:33, RAPC Jdt 13:17 /RAPC Jdt 15:1, RAPC 1Ma 15:32 /RAPC 1Ma 16:22. Πάντες

**γαλιλαῖοι:** there is no need to suppose with Sch

#### Acts 2:8

**τῇ ἰδίᾳ διαλ**

#### Acts 2:9

Ac 2:9-11. The list which follows has been described as showing the trained hand of the historian, whilst it has also been regarded as a distinctly popular utterance in Greek style (Ramsay, Church in the Roman Empire, p. 149; but see also Rendall, Acts, Introd., p. 13). But, as Dean Plumptre well remarks, the omission of many countries which one might have expected shows that the list was not a made up list after the event, but that St. Luke had accurately mentioned the nations present at the Feast. The reference throughout is of course to Jews of the Dispersion, and Sch

**οἱ ἐπιδημοῦντες ῥωμαῖοι**, *Blass*), and it is there used of the ξένοι sojourning in Athens, and so probably thus making a temporary sojourn, or who were not Athenians by birth or citizenship, as distinct from the regular inhabitants of Athens. Cf. Athen

**οἱ ῥώμην κατοικοῦντες, καὶ οἱ ἐνεπιδημοῦντες τῇ πόλει**, which passage shows that ἐπιδ.

**Ἰουδαῖοί τε καὶ προσήλυτοι**. Not only would St. Luke in writing to a Roman convert of social rank like Theophilus be likely to mention the presence of Roman Jews at the first Christian Pentecost, but he would also emphasise the fact that they were not only Jews, or of Jewish origin, but that proselytes from heathendom were also included (Felten, Belser). In thus explaining the words Felten refers them, with Erasmus and Grotius, to οἱ ἐπιδ. ῥωμαῖοι only, whilst Overbeck, Weiss, Holtzmann, Wendt, Belser, so Page, Hackett, refer them to the whole of the preceding catalogue. It is evident that Sch

#### Acts 2:11

**κρήτες καὶ ἄραβες:** both names seem to have been added to the list as an after-thought. Even if we cannot accept N

**μεγαλεῖα** only found here in N.T.; the reading of T.R., Lu 1:49, cannot be supported; cf. Ps 71:19, where the word occurs in LXX. (Hebrew, מְגִלִּים) RAPC Sir 17:9 /RAPC Sir 18:4 /RAPC Sir 18:33, RAPC Sir 42:21, RAPC 3Ma 7:22, R. The word is found in Josephus, and also in classical Greek: used here not only of the Resurrection of the Lord (Grotius), but of all that the prophets had foretold, of all that Christ had done and the Holy Ghost had conferred.

#### Acts 2:12

**δηπόρουν:** not found in LXX (only in Ps 76:5, and Da 2:3, Symmachus), and peculiar to St. Luke in the N.T., once in his Gospel, Lu 9:7, {Lu 24:4 ἀπορεῖσθαι, W.H. and R.V.} and three times in Acts, cf. Ac 5:24 Ac 10:17. δηποροῦντο in R.V.

**τί ἂν θέλοι τοῦτο εἶναι** was constantly used in this sense in classical writers, see instances in Wetstein. On the popular use of θέλω instead of βούλομαι in later Greek, cf. Blass, Acta Apostolorum, p. 15. Blass points out that St. Luke

#### Acts 2:13

**ἕτεροι δὲ:** although the word is ἕτεροι, not ἄλλοι, it is doubtful how far it indicates a distinct class from those mentioned as speaking in Ac 2:7-12. At the same time not only πάντες, Ac 2:12, but also the behaviour of the ἕτεροι, seems to separate them from the εὐλαβεῖς in Ac 2:5.

**γλευάζοντες:** but stronger with the intensifying *διά* than the simple verb in Ac 17:32; used in classical Greek, Dem., Plato, and in Polybius

**γλεύκους:** if the rendering R.V.

#### **Acts 2:14**

**σταθείς δὲ πέτρος:** St. Chrysostom rightly remarks on the change which had passed over St. Peter. In the place where a few weeks before he had denied with an oath that he knew

**σὺν τοῖς ἑνδεκά,** and so with Matthias; cf. Ac 5:32, and Ac 1:22.

**ἐπῆρε τὴν φωνὴν αὐτοῦ:** this phrase is only found in St. Luke<sup>{Ac 11:29}</sup> and the Acts (Ac 14:11, Ac 22:22), but it is quite classical, so in Demosthenes, and in LXX it occurs several times.

**ἀπεφθέγγατο:**

**ἄνδρες ἰουδαῖοι:** no word of reproach, but an address of respect; the words may be taken quite generally to indicate not only those previously present, but also those who were attracted by the noise. There is no need to suppose that St. Peter addressed the inhabitants of Jerusalem and the Jews as if they had been the only scoffers as distinct from the pilgrims from other lands. It is no doubt possible that the first part of the speech was addressed to the native home-bred residents, and that in Ac 2:22 St. Peter in the word *ἰσραηλῖται* includes all the Jews whether resident in Jerusalem or not.

**ἐνωτίσασθε:** only here in N.T., but frequent in LXX, especially in the Psalms. It usually translates Hebrew *נָשָׁא* from Hebrew *נָשָׂא* = ear; cf. *inaurire*; Kennedy, Sources of N. T. Greek, p. 130.

#### **Acts 2:15**

**ὥρα τρίτη τῆς ἡμέρας:** the words refer to the hour of early prayer, 9 A.M., the Jews previously did not partake of food, and on festal days they abstained from food and drink until the sixth hour (twelve o

#### **Acts 2:17**

**ἐν ταῖς ἑσχ. ἡμέρ.,** i.e., the time immediately preceding the Parousia of the Messiah (Weber, J

**λέγει ὁ θεός:** introduced possibly from Joe 2:12, although wanting in LXX and Hebrew.

**ἐκχεῶ:** Hellenistic future, Blass, Grammatik des N. G., pp. 41, 42, 58, cf. Ac 10:45, Tit 3:6. In LXX the word is used as here, not only in Joel, but in Zach. Ac 12:10, RAPC Sir 18:11 /RAPC Sir 24:33, but very often of pouring forth anger.

**ἀπὸ τοῦ πνεύμ. μου,**

**πᾶσαν σάρκα,** i.e., all men; but this expression in itself suggests a contrast between the weakness and imperfection of humanity and the all-powerful working of the divine Spirit. The expression is Hebraistic, cf. Lu 3:6, Joh 17:2, and RAPC Sir 45:4, and often in LXX. In Joel

**θυγατέρες:** as Anna is called *προφῆτις*, Lu 2:36, so too in the Christian Church the daughters of Philip are spoken of as *προφητεύουσαι*, Ac 21:9.

**εανίσκοι:** in LXX and Hebrew the order is reversed. It may be that Bengel is right in drawing the distinction thus:

**καί γε** (in LXX) = Hebrew ׀

## Acts 2:18

As there was to be no limit of sex or age, so too there was no limit of condition. The word *μου* is not in the Hebrew, only in the LXX, but as it is found in the latter and in Acts it is argued that the words *δούλους* and *δούλας* do not mean those of servile rank, but are applied in a general sense to those who are worshippers, and so servants of God. But in retaining the word *μου* we are not obliged to reject the literal meaning {1Pe 2:16}

**καὶ προφητεύσουσι:** an explanatory addition of the speaker, or an interpolation from Ac 2:17, not found either in Hebrew or LXX.

## Acts 2:19

The word *σημεῖα* is wanting in the Hebrew and the LXX, but the coordination of the two words *τέρας* and *σημεῖον* is frequent in the N.T. (Joh 4:48, Ac 4:30, Ro 15:19, 2Co 12:12), and even more so in the LXX (Ex 7:3 Ex 7:9, De 4:34, Ne 9:10, Da 6:27), so also in Josephus, Philo, Plutarch, Polybius. For the distinction between the words in the N.T., see below on Ac 2:22. *τέρας* is often used of some startling portent, or of some strange appearance in the heavens, so here fitly used of the sun being turned into darkness, etc. But God

**σημεῖα** is probably introduced into the text to emphasise the antithesis, as also are *ἄνω* and *κάτω*.

**αἶμα καὶ πῦρ:** if we see in these words *σημεῖα ἐπὶ τῆς γῆς κάτω*, there is no need to refer them to such startling phenomena as rain of blood, or fiery meteors, or pillars of smoke rising from the earth (so De Wette, Overbeck), but rather to the bloodshed and devastation of war (so Holtzmann, Wendt, Felten); cf. our Lord

## Acts 2:20

For similar prophetic imagery taken from the startling phenomena of an eclipse in Palestine, cf. Isa 13:10, Eze 32:7, Am 8:9.

**πρὶν ἢ ἐλθεῖν.** The LXX omit *ἢ*, and Weiss contends that this is the reason of its omission here in so many MSS. Weiss retains it as in Ac 7:2, Ac 25:16; cf. also Lu 2:26 (but doubtful). Blass omits it here, but retains it in the other two passages cited from Acts:

**τὴν ἡμέραν κυρίου.** It is most significant that in the Epistles of the N.T. this O.T. phrase used of Jehovah is constantly applied to the Coming of Jesus Christ to judgment; cf. 1Th 5:2, 1Co 1:8, 2Co 1:14, Php 1:10; Sabatier, L

**καὶ ἐπιφανῆ:** if the word is to be retained, it means a day manifest to all as being what it claims to be, Vulgate *manifestus*, {Jud 13:6, A.} etc., has failed to give a right derivation of the word which it connects with *ἰδῆ*, to see, instead of with *ᾠδῆ*, to fear (Niph. *יָדַע* and Part, as here,

## Acts 2:21

**ἐπικαλέσεται τὸ ὄνομα,** the usual LXX rendering of a common Hebrew phrase. The expression is derived from the way in which prayers addressed to God begin with the invocation of the divine name, Ps 3:2 Ps 6:2, etc., and a similar phrase is found in classical writers, *ἐπικαλεῖσθαι τοὺς θεοὺς*, Xen., Cyr., vii., 1, 35; Plat., Tim., p. 27, c.; Polyb., xv., 1, 13. From this it was an easy step to use the phrase as meaning the worshippers of the one God, Ge 4:26 Ge 12:8, 2Ki 5:4. It is therefore significant that the Christian converts at Corinth are described by the same phrase, 1Co 1:2. But just as in Ro 10:12 this same prophecy of Joel is beyond all doubt referred by St. Paul to the Lord Jesus, so here the whole drift of St. Peter

ὅς ἂν ἐποκ.,

**σωθήσεται:** to the Jew salvation would mean safety in the Messianic kingdom, and from the penalties of the Messianic judgment; for the Christian there would be a partial fulfilment in the flight of the believers to Pella for safety when the Son of Man came in the destruction of Jerusalem; but the word carries our thoughts far beyond any such subordinate fulfilment to the fulness of blessing for body and soul which the verb expresses on the lips of Christ; cf. Lu 7:50. And so St. Luke places in the forefront of Acts as of his Gospel the thought of Jesus not only as the Messiah, but also as the σωτήρ, Lu 2:14; cf. Psalms of Sol., Ac 4:2 (Ryle and James).

## Acts 2:22

**ἰσραηλῖται:** the tone of St. Peter throughout is that of a man who would win and not repulse his hearers, cf. Ac 5:29, and so he commences the second part of his speech, in proof that Jesus was both Lord and Christ, with a title full of honour, reminding his hearers of their covenant relation with God, and preparing them for the declaration that the covenant was not broken but confirmed in the person of Jesus.

ἰ. τὸν ναζ.,

**ἄνδρα ἀποδεδειγ.** ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς,

**ἄνδρα:** Erasmus commends the wisdom of Peter,

**ἀπό:** probably here not simply for ὑπό (as Blass, and Felten, and others). The phrase means *{Joh 3:2}* divinitus (Wendt in loco).

**δυνάμεσι καὶ τέρασι καὶ σημείοις:** cf. 2Co 12:12, Heb 2:4, and 2Th 2:9; cf. Ro 15:19.

**σημεῖα καὶ τέρατα:** no less than eight times in Acts.

**δυνάμεις** is often rendered in a way which rather obscures its true form and meaning. Lit =

**τέρατα:** the word is never used in the N. T. alone as applied to our Lord

**οἷς ἐποίησεν** The words, as Alford points out against De Wette, do not express a low view of our Lord

**καθὼς καὶ αὐτοὶ οἶδατε:** Weiss rightly draws attention to the emphatic pronoun. The fact of the miracles was not denied, although their source was so terribly misrepresented; cf.

## Acts 2:23

**τοῦτον,** emphatic, ἔκδοτον delivered up, by Judas, not by God; only here in the N.T., but see instances from Josephus, also from classical Greek, in Wetstein. In Dan., Theod., Bel and the Dragon Ac 2:22.

**ὠρισμένη βουλή:** both favourite words of St. Luke: ὠρις. used by him five times in the Ac 10:42 Ac 11:29 Ac 17:26 Ac 17:31; once by St. Paul, Ro 1:4; once in Hebrews, Heb 4:7, and only in St. Luke amongst the Evangelists, Lu 22:22, where our Lord himself speaks of the events of his betrayal by the same word, κατὰ τὸ ὠρισμένον (cf. Ac 24:26).

**βουλή:** Wendt compares the Homeric διὸς δ' ἐτελείετο βουλή. The phrase βουλή τοῦ θ. is used only by St. Luke; once in his Gospel, Ac 7:30, and three times in Ac 13:36 Ac 20:27 (whilst βουλή is used twice in the Gospel, eight times in the Acts, and only three times elsewhere in the N.T., 1Co 4:5, Eph 1:2, Heb 6:17), but cf. RAPC Wis 6:4 /RAPC Wis 9:13, and often ἡ βουλή κυρίου in LXX.

**προγνώσει:** the word is only found again in 1Pe 1:2 and its occurrence in that place, and the thoughts which it expresses, may be classed amongst the points of contact between Acts and 1 Peter (see at end of Ac 3). In the Passion and Resurrection of Christ, which at one time seemed to Peter impossible, cf. Mt 16:22, he now sees the full accomplishment of God<sup>{Ac 1:1-12}</sup>

**διὰ χειρῶν,** best explained as a Hebraism. Cf. for the frequent use of this Hebraistic expression, Blass, Grammatik des N. G., pp. 126, 127; and Simcox, Language of the N. T., p. 141. In the LXX, cf. 2Ki 14:27, 1Ch 11:3 1Ch 29:5. St. Luke is very fond of these paraphrases with πρόσωπον and χεῖρ see Friedrich, Das Lukasevangelium, pp. 8, 9, and Lekebusch, Apostelgeschichte, p. 77; cf. Ac 5:12, Ac 7:25, Ac 11:30, Ac 14:3, Ac 15:23, Ac 19:11, so ἐν χειρί, εἰς χεῖρας.

**ἀνόμων:**

**προσπήξαντες,** sc., τῷ σταυρῷ: a graphic word used only here, with which we may compare the vivid description also by St. Peter in Ac 5:29-32, Ac 10:39, cf. 1Pe 2:24

**ἀνείλατε:** an Alexandrian form, see for similar instances, Kennedy, Sources of N. T. Greek, pp. 159, 160. The verb is a favourite with St. Luke, nineteen times in Acts, twice in the Gospel, and only once elsewhere in the Evangelists, viz., Mt 2:16, and the noun ἀνάρπεις is only found in Ac 8:10, <sup>{Ac 22:20}</sup> cf. its similar use in classical Greek and in the LXX. The fact that St. Peter thus describes the Jewish people as the actual murderers of Jesus is not a proof that in such language we have an instance of anti-Judaism quite inconsistent with the historical truth of the speech (Baur, Renan, Overbeck), but the Apostle sees vividly before his eyes essentially the same crowd at the Feast as had demanded the Cross of Jesus before the judgment-seat of Pilate, N

**ὃν ὁ θεὸς ἀνέστησε,**

**Acts 2:24**

**λύσας τὰς ὀδῖνας τοῦ θαν.:** R.V. <sup>{Am 3:5}</sup> In the previous verse the parallelism is also maintained if we read

**καθότι:** only found in St. Luke, in Gospel twice, and in Acts four times (Friedrich); generally in classical Greek καθ' ὅ τι (cf. RAPC Tob 1:12 /RAPC Tob 13:4).

**οὐκ ἦν δυνατόν** the words primarily refer to the proof which St. Peter was about to adduce from prophecy, and the Scripture could not be broken. But whilst Baur sees in such an expression, as also in Ac 3:15, a transition to Johannine conceptions of the Person of Jesus, every Christian gladly recognises in the words the moral impossibility that the Life could be holden by Death. On the impersonal construction, see Viteau, Le Grec du N. T., p. 151 (1893).

**κρατεῖσθαι** cf. Lu 24:16, <sup>{Joh 20:23}</sup> only in these passages in passive voice in N.T., but cf. for similar use of the passive voice, RAPC 4Ma 2:9, and so in Dem. Schmid compares this verse where the internal necessity of Christ

**Acts 2:25**

**δαυεὶδ γὰρ λέγει:** the words which follow are quoted by St. Peter from Ps 16; and it has been said that the Apostle

**προωρώμην:** not

**κύριον** = Jehovah.

**ἐκ δεξιῶν μου:** as a defence and helper. Cf. παραστάτης, Xen., Cyr., iii., 3, 21. The imagery may be taken from that of the trials in which advocates stood at the right hand of their clients, {Ps 109:31} or there may be a reference to a champion who, in defending another, would stand on his right hand; cf. Ps 110:5 Ps 121:5 (Kirkpatrick, and Robertson Smith, Expositor, 1876, p. 351).

**ἵνα μὴ σαλευθῶ:** although the verses which follow contain the chief Messianic references in St. Peter  
**εὐφράνθη** refers rather to a joyous state of mind,

**ἡ γλῶσσά μου:** in Hebrew יָד וּפֶה

**ἔτι δὲ καὶ ἡ σὰρξ:** flesh does not here mean the dead corpse but the living body (Perowne, Kirkpatrick).

**κατασκηνώσει,** i.e., *to the underworld, so that one becomes its prey*, neither wilt thou suffer thy beloved one *singular* to see the pit

### Acts 2:27

In LXX and N.T. rightly εἰς ᾗδην. W.H.; cf. also Briggs, Messianic Prophecies, p. 24; although in T.R. as usually in Attic, εἰς ᾗδου, sc., δόμον. Blass regards as simply usurping in the common dialect the place of ἐν, but we can scarcely explain the force of the preposition here in this way. ἐγκαταλείψεις used of utter abandonment, cf. Ps 22:1 (cf. 2Ti 4:10 2Ti 4:16).

**εἰς ᾗδην:** whilst it is true that the Psalmist

**οὐδὲ δώσεις:** in R.V. (O.T.) the word

**τὸν ὄσιόν σου:** the Hebrew Ch

**ἰδεῖν διαφθοράν:**

### Acts 2:28

**ἐγνώρισάς μοι ὁδοὺς ζωῆς:** St. Peter quotes from the LXX, which has the plural ὁδοῦς

**μετὰ τοῦ προσώπου σου,**

### Acts 2:29

**ἄνδρες ἀδελφοί:** an affectionate form of address as compared with Ac 2:14 Ac 2:22 (cf. Ac 7:2, Ac 22:1), but still much more formal than Ac 3:17, where we have ἀδελφοί alone in St. Peter

**ἐξόν,** sc., ἐστι (with infinitive), cf. 2Co 12:4, only in N.T. Viteau, Le Grec du N. T., p. 200 (1893), cf. LXX Es 4:2 /RAPC 4Ma 5:18; not

**μετὰ παρησίας:** on the phrase, see below, Ac 4:13, and its repeated use by St. Luke; cf. Heb 4:16; Lat., cum fiducia, Westcott, Hebrews, p. 108. In the LXX the phrase is found, Le 26:13, Es 8:12, RAPC 1Ma 4:18, RAPC 3Ma 4:1 /RAPC 3Ma 7:12. St. Peter will first of all state facts which cannot be denied, before he proceeds to show how the words used of David are fulfilled in

**τοῦ πατριάρχου,** the name is emphatically used in the N.T. of Abraham; cf. Heb 7:4 (properly the ἄρχων *auctor*, πατριᾶς), and of the sons of Jacob, Ac 7:8-9, and cf. RAPC 4Ma 7:19, used of Abraham, Isaac and Jacob. In the LXX it is used of the

**ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη:**

**καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν**, i.e., in Jerusalem, the mention of the tomb emphasises the fact and certainty of the death of David, and implies that his body had seen corruption. That David

### Acts 2:30

**προφήτης**: as David could not have spoken this Psalm of himself, he spoke it of some other, who was none other than the Messiah

**ὑπάρχων**: another favourite word of St. Luke, in his Gospel, and especially in Acts; in the former it is found seven times, and in the latter no less than twenty-four times, and in all parts (excluding τὰ ὑπάρχοντα), Friedrich, Das Lucasevangelium, p. 7. It is not used by the other Evangelists. In the N.T., as in later Greek, it is often weakened into an equivalent of εἶναι; Blass, Grammatik des N. G., p. 239. Here it may indicate that David was a prophet, not only in this one instance, but constantly with reference to the Messiah.

**ὄρκῳ ὥμοσεν**, Hebraistic; cf. Ac 2:17. Viteau, Le Grec du N. T., p. 141 (1896); for the oath cf. Ps 132:11, 2Sa 7:16.

**ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ**, i.e., of his offspring. It is a common Hebraistic form of expression {Heb 7:5} With regard to the human element in the Person of Jesus, Peter speaks of him as a descendant of David according to prophecy, as in the Synoptists and Ro 1:3 (Schmid). The exact expression, καρπὸς τῆς ὀσφύος, is not found in the LXX, but καρ. τῆς κοιλίας is found, not only in the Psalm quoted but in Mic 6:7, {La 2:20} where the same Hebrew words are used as in the Psalm: ὀσφύς in the LXX is several times a translation of another Hebrew word ילד (dual). This partitive construction (supply τινὰ) is also a Hebraistic mode of expression, and frequent in the LXX cf. Ac 2:18, Ac 5:2. See Viteau, Le Grec du N. T., p. 151 (1896).

### Acts 2:31

**προϊδών**, cf. Ga 3:8. The word ascribes prophetic consciousness to David in the composition of the Psalm, but, as we learn from St. Peter himself, that prophetic consciousness did not involve a distinct knowledge of the events foretold; {1Pe 1:10-12} that which the Holy Ghost presignified was only in part clear to the prophets, both as to the date of fulfilment and also as to historical shaping (Schmid, Biblische Theol. des N. T., p. 395, and Alford, in loco).

**ὅτι**: introducing the words which follow as a fuller explanation, or simply as expressing a well-known fact.

**ἐγκατελείφθη** aorists, not futures, because from St. Peter

**εἰς ᾧδον**: on the construction see above on Ac 2:27, and on the Jewish view of Sheol or Hades in the time of our Lord as an intermediate state, see Charles, Book of Enoch, p. 168 and p. 94, and compare also the interesting although indirect parallel to 1Pe 3:19, which he finds in The Book of the Secrets of Enoch, p. 45. ff.; Weber, J

### Acts 2:32

**οὗ**: may be masculine = Christ, cf. Ac 13:31, but is taken as neuter by Blass (so too Overbeck, Holtzmann, Weiss, Wendt, Felten). Bengel remarks

### Acts 2:33

**οὕν:** the Ascension is a necessary sequel to the Resurrection, cf. Weiss, *Leben Jesu*, iii., 409 ff. and in loco. Or the word may mark the result of the assured and manifold testimony to the Resurrection, to which the Apostle had just appealed:

**τῇ δεξιᾷ τοῦ θεοῦ:** best to take the words as an instrumental dative, so in Ac 5:31, with the majority of recent commentators. On grammatical grounds it would be difficult to justify the rendering

**ὑψωθείς,** cf. especially Joh 12:32, and Westcott

**τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος κ. τ. λ.,** see above on Ac 1:4. {*Ga 3:14*} The language of St. Peter is in agreement with, but yet independent of, that in St. John, whilst it calmly certifies the fulfilment of our Lord

**ἐξέχεε:**

**τοῦτο:** either the Holy Ghost, as the Vulgate takes it, or an independent neuter

#### Acts 2:34

St. Peter does not demand belief upon his own assertion, but he again appeals to the Scriptures, and to words which could not have received a fulfilment in the case of David. In this appeal he reproduces the very words in which, some seven weeks before, our Lord himself had convicted the scribes of error in their interpretation of this same Psalm (Mt 22:44, Mr 12:35, Lu 20:41), and, 1897; Edersheim, *Jesus the Messiah*, ii., 720 *Appendix*; Cheyne, *Origin of the Psalter*, p. 35; Driver, *Introduction to O. T.*, pp. 362, 363); and if it had not been so in the time of our Lord, it is obvious that his argument would have missed its point if those to whom he addressed his question

**κάθου ἐκ δεξιῶν μου:** κάθου contracted for κάθησο (cf. also Mr 12:36, Heb 1:13); this

**ἕως:** the word does not imply that Christ shall cease to reign subsequently: the word here, as elsewhere, does not imply that what is expressed will only have place up to a certain time (cf. Ge 33:15, De 7:4, 2Ch 6:23; cf. 1Ti 4:13), rather is it true to say that Christ will only then rightly rule, when he has subjugated all his enemies.

**ἔν** with ἕως as here, where it is left doubtful when that will take place to which it is said a thing will continue (Grimm-Thayer, and instances sub ἕως, i., 1 b).

**ὑποπόδιον,** cf. Jos 10:24, referring to the custom of conquering kings placing their feet upon the necks of their conquered enemies (so Blass, in loco, amongst recent commentators).

#### Acts 2:36

**ἀσφαλῶς:** used here emphatically; the Apostle would emphasise the conclusion which he is about to draw from his three texts; cf. Ac 21:34, Ac 22:30, and RAPC Wis 18:6 (so in classical Greek).

**πᾶς οἶκος ἰσρ.,** without the article, for οἶκος ἰ. is regarded as a proper name, cf. LXX, 1Sa 7:2, 1Ki 12:23, Ne 4:16, Eze 45:6, or it may be reckoned as Hebraistic, Blass, *Grammatik des N. G.*, pp. 147, 158.

**καὶ κύριον καὶ χριστόν:** the κύριος plainly refers to the prophetic utterance just cited. Although in the first verse of Ps 110 the words τῷ κυρίῳ μου are not to be taken as a name of God, for the expression is Adoni not Adonai (

**τοῦτον τὸν ι. ὃν ὑμεῖς ἐσταυρώσατε,**

#### Acts 2:37

**κατενύγησαν τὴν καρδίαν:** no word could better make known that the sting of the last word had begun to work (see Theophylact, *in loco*) = compungo, so in Vulg. The word is not used in classical Greek in the same sense as here, but the simple verb νύσσειν is so used. In LXX the best parallels are Ge 34:7, Ps 109:16: {Ps 109:16} cf. Cicero, *De Orat.*, iii., 34.

**τί ποιήσωμεν;** conj., delib., cf. Lu 3:10 Lu 3:12 Lu 3:14, Mr 12:14 Mr 14:12, Joh 12:27, Mt 26:54, Burton, *Moods and Tenses of N. T. Greek*, pp. 76, 126, and Viteau, *Le Grec du N. T.*, p. 28 ff. (1893).

**ἄνδρες ἀδελφοί:** indicating respect and regard

**μετανοήσατε,** Lu 24:47. The Apostles began, as the Baptist began, Mt 3:2, as the Christ himself began, Mt 4:17, Mr 1:15, with the exhortation to repentance, to a change of heart and life, not to mere regret for the past. On the distinction between μετανοεῖν and μεταμέλομαι, see Trench, *N. T. Synonyms*, i., 208. Dr. Thayer remarks that the distinction drawn by Trench is hardly sustained by usage, but at the same time he allows that μετανοεῖν is undoubtedly the fuller and nobler term, expressive of moral action and issues, as is indicated by the fact that it is often employed in the imperative (μεταμέλομαι never), and by its construction with ἀπό, ἐκ cf. also Ac 20:31, ἡ εἰς θεὸν μετάνοια (Synonyms in Grimm-Thayer, sub μεταμέλομαι) Christian Baptism was not admission to some new club or society of virtue, it was not primarily a token of mutual love and brotherhood, although it purified and strengthened both, cf. Ac 2:44 ff.

## Acts 2:38

**βαπτισθήτω:**

**εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν εἰς,**

**ὑμῶν:** the R. V. has this addition, so too the Vulgate (Wycl. and Rheims). As each individual ἕκαστος was to be baptised, so each, if truly penitent, would receive the forgiveness of his sins.

**τὴν δωρεάν,** not χάρισμα as in 1Co 12:4 1Co 12:9 1Co 12:28, for the Holy Ghost, the gift, was a personal and abiding possession, but the χαρίσματα were for a time answering to special needs, and enjoyed by those to whom God distributed them. The word is used specially of the gift of the Holy Ghost by St. Luke four times in Ac 8:20 Ac 10:45 Ac 11:17, but by no other Evangelist (cf., however, Lu 11:13), cf. Heb 6:4. {Joh 4:10}

## Acts 2:39

**ὑμῖν γὰρ:** the promise was made to the very men who had invoked upon themselves and upon their children, St. Mt 27:25, the blood of the Crucified. See Psalms of Solomon, Ac 8:39 (Ryle and James)

**πᾶσι τοῖς εἰς μακράν:** no occasion with Wendt and others to limit the words to the Jews of the Diaspora. It must not be forgotten that the Apostles were not surprised that the Gentiles should be admitted to the Christian Church, but only that they should be admitted without conforming to the rite of circumcision. If we compare Ac 3:26, and Eph 2:13 Ac 2:17 (cf. Ro 10:13), it would seem that no restriction of race was placed upon the declaration of the Gospel message, provided that it was made to the Jew first (as was always Paul)

**ὅσους ἂν προσκαλέσεται κύριος ὁ θεὸς ἡμῶν.** Wendt presses the to favour his view that St. Peter thinks only of the Jews and not of the Gentiles, since he speaks of

## Acts 2:40

**ἐτέροις τε λόγοις πλείοσιν τε** (not δὲ), as so frequent in Acts;

**διεμαρτύρατο:** the translation

**παρεκάλει:** the imperfect suggests the continuous exhortation which followed upon the Apostles

**τῆς γενεᾶς τῆς σκολιᾶς ταύτης:** the adjective is used to describe the rebellious Israelites in the wilderness, LXX, De 32:5 (and Ps 77:8), a description used in part by our Lord himself, Mt 17:17, Lu 9:41, and wholly by St. Paul, Php 2:15. The correct translation

## Acts 2:41

**οἱ μὲν οὖν:** a truly Lucan formula, see Ac 1:6. There is no anacoluthon, but for the answering δέ see Ac 5:42. The words therefore refer to those mentioned in Ac 5:37; in contrast to the three thousand fear came upon every person, ψυχῇ, so Mr. Page, on μὲν οὖν, in loco. Mr. Rendall finds the answering δέ in Ac 5:42; two phases of events are contrasted; three thousand converts are added in one day

**ποδεξάμενοι τὸν λόγον αὐτοῦ:** used in classical Greek, especially in Plato, of receiving a teacher or his arguments with acceptance, and in the N.T. of receiving with approval; cf. Ac 24:3. The verb is only found in St. Luke in the N.T. with varying shades of meaning, twice in his Gospel, and five times in Acts in all parts. Only found in LXX in Apocryphal books, RAPC Tob 7:17, RAPC Jdt 13:13 (but see Hatch and Redpath, sub Acts 2), and in the Books of the Maccabees; cf. Ac 18:27, Ac 21:17, Ac 24:3, Ac 28:30, see below.

**ἐβαπτίσθησαν.** There is nothing in the text which intimates that the Baptism of the three thousand was performed, not on the day of Pentecost, but during the days which followed. At the same time it is not said that the Baptism of such a multitude took place at one time or in one place on the day of the Feast, or that the rite was performed by St. Peter alone. Felten allows that others besides the Twelve may have baptised. See his note, in loco, and also Z

**προσετέθησαν,** cf. Ac 2:47, and Ac 5:14, Ac 11:24. In the LXX the same verb is used, Isa 14:1, for a proselyte who is joined to Israel, so too Es 9:27.

**ψυχαι,**

**ὥσoui τρισχίλια:** the adverb is another favourite word of St. Luke (Friedrich)

## Acts 2:42

The growth of the Church not merely in numbers but in the increase of faith and charity. In R.V. by the omission of καὶ before τῇ κλάσει two pairs of particulars are apparently enumerated

**τῇ κλάσει τοῦ ἄρτου:** no interpretation is satisfactory which forgets (as both Weizs<sup>[Isa 58:7]</sup> Wendt regards Ac 20:6-7 (and also Ac 27:35) as decisive. Weiss refers to Luke 24:30 for an illustration of the words, but the act, probably the habitual act of Jesus, which they express there, does not exhaust their meaning here. Spitta takes Ac 6:2, διακονεῖν τραπέζαις as = κλάσις ἄρτου, an arbitrary interpretation, see also below. The Vulgate connects τῇ κλάσει τοῦ ἄρτου with the preceding κοινωνία, and renders in communicatione fractionis panis, a rendering justified in so far as the κοινωνία has otherwise no definite meaning, and by the fact that the brotherly intercourse of Christians specially revealed itself in the fractio panis, cf. 1Co 10:16, and Blass, in loco, and also where he reads καὶ τῇ κοινωνίᾳ τῆς κλάσεως τοῦ ἄρτου. But whilst Felten refers to the evidence of the Vulgate, and also to that of the Peshitto, which renders the words before us

**καὶ ταῖς προσευχαῖς,** in the prayers

## Acts 2:43

**πάση ψυχῇ**, i.e., every person, and so Ac 3:23, Hebraistic, cf. כָּל-נֶפֶשׁ, Le 7:17 Le 17:12, etc., and cf. RAPC 1Ma 2:38. In Ac 2:41 the plural is used rather like the Latin capita in enumerations, cf. Ac 7:14 Ac 27:37, and LXX, Ge 46:15, Ex 1:5, Nu 19:18, etc. But Winer-Moulton (p. 194, Ac 22:7) would press the meaning of ψυχῇ here, and contends that the fear was produced in the heart, the seat of the feelings and desires, so that its use is no mere Hebraism, although he admits that in Ro 13:1 {1Pe 3:20} the single πᾶσα ψυχὴ= every person, but see l. c.

**φόβος**, cf. Ac 3:10, i.e., upon the non-believers, for

## Acts 2:44

**πάντες δε κ. τ. λ.**, cf. Ac 3:24, all, i.e., not only those who had recently joined, Ac 2:41.

**ἐπὶ τὸ αὐτὸ**, see note on Ac 1:15; here of place. Theophylact takes it of the unanimity in the Church, but this does not seem to be in accordance with the general use of the phrase in the N.T. = ὁμοῦ, ἐπὶ τὸν αὐτὸν τόπον (Hesychius). Blass points out that ἐπὶ τὸ αὐτὸ demands ἦσαν, and if we omit this word (W.H.) we must supply ὄντες with ἐπὶ τὸ αὐτὸ, as ἐπὶ τὸ αὐτὸ εἶχον could not stand (W.H.). The difficulty raised by Hilgenfeld, Wendt, Holtzmann, Overbeck, in this connection as to the number is exaggerated, whether we meet it or not by supposing that some of this large number were pilgrims who had come up to the Feast, but who had now returned to their homes. For in the first place, ἐπὶ τὸ αὐτὸ cannot be taken to mean that all the believers were always assembled in one and the same place. The reading in Ac 2:46, may throw light upon the expression in this verse καὶ καὶ οἴκους ἦσαν ἐπὶ τὸ αὐτό, or the phrase may be referred to their assembling together in the Temple, Ac 2:46, and Ac 5:12 may be quoted in support of this, where all the believers apparently assemble in Solomon

**εἶχον ἅπαντα κοινά**,

## Acts 2:45

**τὰ κτήματα** according to their derivation, the former word would mean that which is acquired, and the latter that which belongs to a man for the time being. But in ordinary usage κτήματα was always used of real property, fields, lands, cf. Ac 5:1, whilst ὑπάξεις was used of personal property (=τὰ ὑπάρχοντα in Heb 10:34). This latter word, to, τὰ ὑπάρχοντα, was a favourite with St. Luke, who uses it eight times in his Gospel and in Ac 4:32. No doubt κτήμα is used in LXX for field and vineyard, Pr 23:10 Pr 31:16, but the above distinction was not strictly observed, for τὰ ὑπάρχοντα, ὑπαρξίς, are used both of movable and immovable property (see Hatch and Redpath, sub Ac 2).

**ἐπίπρασκον**: all three verbs are in the imperfect, and if we remember that this tense may express an action which is done often and continuously without being done universally or extending to a complete accomplishment (cf. Ac 4:34, Ac 18:8, Mr 12:41), considerable light may be thrown upon the picture here drawn (see Blass, Grammatik des N. G., p. 186, on the tense and this passage): *τις not* had need.

**καθότι**: peculiar to St. Luke; in Gospel twice, and in Acts four times, ἃν makes the clause more indefinite: it is found in relative clauses after ὅς, ὅστις, etc., with the indicative

## Acts 2:46

**ὁμοθυμαδόν**, see note on Ac 1:14.

**προσκαρτεροῦντες**, cf. Ac 1:14.

**ἐν τῷ ἱερῷ**: we are not told how far this participation in the Temple extended, and mention is only made in one place, in Ac 21:26, of any kind of connection between the Apostles or any other Christians and any

kind of sacrificial act. But that one peculiar incident may imply that similar acts were not uncommon, and their omission by the Christians at Jerusalem might well have led to an open breach between them and their Jewish countrymen (Hort, Judaistic Christianity, pp. 44, 45). No doubt the Apostles would recommend their teaching to the people by devout attendance at the Temple, cf. Ac 3:1, Ac 5:20 Ac 5:42, like other Jews.

**κατ' οἶκον**, R.V.

**κλῶντες ἄρτον**: the question has been raised as to whether this expression has the same meaning here as in Ac 2:42, or whether it is used here of merely ordinary meals. The additional words μετελάμβανον τροφῆς have been taken to support this latter view, but on the other hand if the two expressions are almost synonymous, it is difficult to see why the former κλῶντες ἄρτον should have been introduced here at all, cf. Knabenbauer in loco. It is not satisfactory to lay all the stress upon the omission of the article before ἄρτον, and to explain the expression of ordinary daily meals, an interpretation adopted even by the Romanist Beelen and others. In the Didache 1 the expression κλάσατε ἄρτον, Ac 4:1, certainly refers to the Eucharist, and in the earlier Ac. ix, where the word κλάσμα occurs twice in the sense of broken bread, it can scarcely refer to anything less than the Agape (Salmon, Introd., p. 565, and Gore, The Church and the Ministry, p. 414, on the value of the Eucharistic teaching in the Didache 1).

**μετελ.**: the imperf. denotes a customary act, the meaning of the verb with the gen as here is frequently found in classical Greek; cf. LXX, RAPC Wis 18:9, RAPC 4Ma 8:8, AR., and Ac 16:18.

**ἐν ἀγαλλιάσει**: exulting, bounding joy; Vulgate, exultatione,

**ἀφελότητι καρδίας**: rightly derived from a priv. and φελλεύς, stony ground = a smooth soil, free from stones (but see Z

## Acts 2:47

**αἰνοῦντες τὸν θεόν**: a favourite expression with St. Luke, cf. Gospel Ac 2:13 Ac 2:20, Ac 19:37, Ac 3:8-9, elsewhere only in Ro 15:11 (a quotation), and Re 19:5, with dative of person, W.H. The praise refers not merely to their thanksgivings at meals, but is characteristic of their whole devotional life both in public and private; and their life of worship and praise, combined with their liberality and their simplicity of life, helped to secure for them the result given in the following words, and an unmolested hearing in the Temple

**ἔχοντες χάριν**: if the life of the Church at this stage has been compared with that of her divine Master, inasmuch as it increased in wisdom and stature, another point of likeness may be found in the fact that the Church, like Christ, was in favour with God and man.

**χάριν**: very frequent in St. Luke

**ὁ δὲ κύριος προσετίθει**, i.e., the Lord Christ, cf. Ac 2:36 (as Holtzmann, Wendt, Weiss, amongst others). The pure and simple life of the disciples doubtless commended them to the people, and made it easier for them to gain confidence, and so converts, but the growth of the Church, St. Luke reminds us, was not the work of any human agency or attractiveness.

**τοὺς σωζομένους**: naturally connected with the prophecy in Ac 2:21 (cf. Ac 5:40), so that the work of salvation there attributed to Jehovah by the Old Testament Prophet is here the work of Christ the inference is again plain with regard to our Lord

**λεῖν ἑτέραις γλώσσαις**.

Peter might well express his belief that Cornelius and those who spoke with tongues had also received the Holy Ghost, cf. Ac 10:44, Ac 11:17 Ac 11:24, in loco; but it does not follow that the gift bestowed upon them was identical with that bestowed at Pentecost

### Acts 3:1

St. Luke selects out of the number of τέρατα καὶ σημεῖα the one which was the immediate antecedent of the first persecution.

ἀνέβαινον, cf. Lu 18:10.

ἐπὶ τὴν ὥραν τῆς προσευχῆς, not during or about, but marking a definite time, for the hour, i.e., to be there during the hour

τὴν ἐνάτην, i.e., 3 P.M., when the evening sacrifice was offered, Jos., Ant., xiv., 4, 3. Edersheim points out that although the evening sacrifice was fixed by the Jews as

### Acts 3:2

τις, by its position as in Lu 11:27 directs attention to this man,

χωλὸς

ἐβαστάζετο: imperf., expressing a customary act, the man was being carried at the hour of worship when the Temple would be filled with worshippers (Chrysostom); or the verb may mean that he was being carried in the sense that the bearers had not yet placed him in the accustomed spot for begging, cf. 2Ki 18:14, RAPC Sir 6:25, Bel and the Dragon, Acts 3.36; Theod.

ὃν ἐτίθουν: the imperfect used of customary or repeated action in past time, Burton, Syntax of Moods and Tenses, etc., p. 12, on the form see Winer-Schmiedel, p. 121; Blass, Grammatik des N. G., p. 48: in Acts there are several undoubted instances of the way in which the imperfect 3rd plural of verbs in μι was often formed as if from a contract verb, cf. Ac 4:33 Ac 4:35, Ac 27:1

πρὸς τὴν θύραν: R.V.

τὴν λεγ. ὥραιαν: it may have been the gate of Nicanor (so called because Judas Maccab

τοῦ αἰτεῖν: genitive of the purpose, very frequent in this form, genitive of the article with the infinitive both in the N.T. and in the LXX, cf. Ge 4:15, 1Ki 1:35, Eze 21:11 Lu 24:16, see especially Burton, Syntax of Moods and Tenses, p. 159. It is very characteristic of St. Luke, and next to him of St. Paul

ἐλεημοσύνην: common in the LXX but not classical, sometimes used for the feeling of mercy (ἐλεος), Pr 3:3 Pr 19:22, and constantly through the book; and then for mercy showing itself in acts of pity, almsgiving, RAPC Tob 1:3 /RAPC Tob 12:8, cf. Ac 9:36 Ac 10:2, where it is used in the plural, as often in the LXX. Our word alms is derived from it and the German Almosen, both being corruptions of the Greek word.

### Acts 3:3

ἡρώτα λαβεῖν:

### Acts 3:4

ἀτενίσας, cf. Ac 1:10. βλέπον εἰς ἡμᾶς: it has sometimes been thought that the command was given to see whether the man was a worthless beggar or not (N

### Acts 3:5

**ὁ δὲ ἐπεῖχεν**, sc., νοῦν (not τοὺς ὀφθαλμούς); cf. Lu 14:7, 1Ti 4:16, RAPC Sir 34:2, RAPC 2Ma 9:25 {Job 30:26, A. S. 2 al. } with dative rei; so in Polybius.

### Acts 3:6

**ἀργύριον καὶ χρυσίον**: the words do not suggest the idea of a complete communism amongst the believers, although Oecumenius derives from them a proof of the absolute poverty of the Apostles. They may perhaps be explained by remembering that if the Apostles had no silver or gold with them, they were literally obeying their Lord {Ac 3:3} where the Apostle sharply contrasts the corruptible gold and silver with higher and spiritual gifts (Scharfe).

**ὃ δὲ ἔχω**: the difference between this verb and ὑπάρχει may be maintained by regarding the latter as used of worldly belongings, ἔχω of that which was lasting and most surely held.

**ἐν τῷ ὀνόματι**: no occasion to prefix such words as λέγω σοι for the expression means

On the use, or possible use, of the phrase in extra-biblical literature, see Deissmann, Bibelstudien, p. 145, and also Neue Bibelstudien, p. 25 (1897). When Celsus alleged that the Christians cast out demons by the aid of evil spirits, Origen claims this power for the name of Jesus: τοσοῦτον γὰρ δύναται τὸ ὄνομα τοῦ ἰησοῦ, cf. also Justin Martyr, Dial. c. Tryph., 85.

**ἰ. χ. τοῦ ναζωραίου**: the words must n themselves have tested the faith of the lame man. His part has sometimes been represented as merely passive, and as if no appeal of any kind were made to his faith contrasted with Ac 14:9, {Ac 3:16 in this chapter being interpreted only of the faith of the Apostles } but a test of faith was implied in the command which bade the man rise and walk in the power of a name which a short time before had been placed as an inscription on a malefactor

### Acts 3:7

**πίσας**, cf. Ac 12:4: so in LXX, So 2:15, RAPC Sir 23:21, A. al. χειρὸς very similar to, if not exactly, a partitive genitive, found after verbs of touching, etc., inasmuch as the touching affects only a part of the object, {Mr 5:30} and so too often after verbs of taking hold of, the part or the limit grasped is put in the genitive, Mr 5:41 (accusative being used when the whole person is seized, Mt 14:3), Blass, Grammatik des N. G., p. 100, cf. classical use in Eurip., Hec., 523. The meaning of πιάζω in N.T. and in the LXX has passed into modern Greek = πιάνω = seize, apprehend (Kennedy). For a similar use see also 2Co 11:32, Re 19:20, and Joh 7:30 Joh 7:32-33 Joh 7:44 Joh 8:20 Joh 10:39 Joh 11:57 Joh 21:3 Joh 21:10.

**παραχρῆμα**, i.e., παρὰ τὸ χρῆμα, forthwith, immediately, auf der Stelle, on the spot, specially characteristic of St. Luke, both in Gospel and Acts (cf. εὐθύς of St. Mark). It is found no less than ten times in the Gospel, and six to seven times in Acts, elsewhere in N.T. only twice, Mt 21:19-20; several times in LXX, RAPC Wis 18:17, RAPC Tob 8:3 /RAPC 2Ma 4:34 /RAPC 2Ma 4:38, etc., RAPC 4Ma 14:9, Bel and the Dragon, Acts 3.39,42, Theod., and in Nu 6:9 Nu 12:4 Isa 29:5, for Hebrew, ד; frequent in Attic prose; see also Dalman, Die Worte Jesu, pp. 22, 29. But as the word is so manifestly characteristic of St. Luke it is noteworthy that in the large majority of instances it is employed by him in connection with miracles of healing or the infliction of disease and death, and this frequency of use and application may be paralleled by the constant employment of the word in an analogous way in medical writers; see, e.g., Hobart, Medical Language of St. Luke, and instances in Hippocrates, Galen, Dioscorides.

**ἐστερεώθησαν**: στερεόω = to make firm or solid; it cannot by any means be regarded only as a technical medical term, but as a matter of fact it was often employed in medical language (so also the adjective στερεός), and this use of the word makes it a natural one for a medical man to employ here, especially in

connection with βάσεις and σφυρά. It is used only by St. Luke in the N.T. (Ac 3:16 and Ac 16:5), but very frequently in the LXX. The nearest approach to a medical use of the word is given perhaps by Wetstein, in loco, Xen., P

**αἱ βάσεις,**

### **Acts 3:8**

**ἐξαλλόμενος:** not leaping out of his couch (as has sometimes been supposed), of which there is no mention, but leaping up for joy (cf. Isa 55:12, Joe 2:5) (on the spelling with one λ see Blass, p. 51); cf. also Isa 35:6. This seems more natural than to suppose that he leaped because he was incredulous, or because he did not know how to walk, or to avoid the suspicion of hypocrisy (Chrys., Hom., viii., so too Oecumenius). St. Chrysostom remarks that it was no less than if they saw Christ risen from the dead to hear Peter saying:

**ἔστη καὶ περιεπάτει:**

**αἰνῶν τὸν θεόν:** commentators from the days of St. Chrysostom have noted that by no act or in no place could the man have shown his gratitude more appropriately; characteristic of St. Luke, to note not only fear, but the ascription of praise to God as the result of miraculous deeds; cf., e.g., Lu 19:37 Lu 24:53, Ac 3:9 Ac 4:21 Ac 11:18, and other instances in Friedrich (Das Lucasevangelium, pp. 77, 78). On the word see further, p. 97. Spitta regards Ac 3:8 as modelled after Ac 14:10, a passage attributed by him to his inferior source B. But on the other hand both Feine and J

### **Acts 3:10**

**ἐπεγίνωσκόν τε:**

**ὁ imperfect,** may refer to the customary action of the man: or may be equivalent here to an imperfect, a force of the imperfect usual in similar cases when reference is made to a time before the actual time of recognition, Blass, Grammatik des N. G., p. 188.

**ἐπὶ:** for the local dative cf. Ac 5:9, Mt 24:33, Mr 13:29, Joh 5:2, Re 9:14.

**θάμβους,** cf. Lu 4:36 Lu 5:9. A word peculiar to St. Luke in the N.T. (so St. Luke alone uses ἔκθαμβος, Ac 3:11); used from Homer downwards, of amazement allied to terror or awe, cf. LXX, Eze 7:18, So 3:8 So 6:4,10.

**ἐκστάσεως:** for the word in a similar sense, Mr 5:42 Mr 16:8, Lu 5:26. Its use in ordinary Greek expresses rather distraction or disturbance of mind caused by a shock. The word is very common both in Hippocrates and Aretaeus. In the LXX it is employed in various senses, cf. De 28:28, ἐκστάσει διανοίας; elsewhere it is used of agitation, trouble, 2Ch 29:8, and most frequently of terror, fear, 1Sa 11:7, Eze 26:16. See further on. Here the word expresses more than simple astonishment as its collocation with θάμβος shows (Wendt, in loco), rather

### **Acts 3:11**

**κρατοῦντος:** in his joy and gratitude, {Ac 4:14} fearing like the demoniac healed by Christ {Lu 8:38} lest he should be separated from his benefactors, cf. So 3:4.

**ἐπὶ τῇ στοᾷ τῇ καλ. σ.:** better {Joh 10:23} It derived its name from Solomon, and was the only remnant of his temple. A comparison of the notices in Josephus, B. J., Ac 3:5,1; Ant., xv., 11, 5 and xx., 9, 7, make it doubtful whether the foundations only, or the whole colonnade, should be referred back to Solomon.  
Ewald

**τῇ καλ.:** the present participle is used just as the present tense is found in the notice in St. John

### Acts 3:12

This address of St. Peter divides itself into two parts, 12-16, 17-26, and although it covers much of the same ground as in Ac 2, there is no need to regard it with Overbeck and Holtzmann as unhistorical: see Blass, in loco, and Feine; the latter points out that St. Peter would naturally, as in Ac 3, take the incident before him as his text, place it in its right light, and draw from it an appeal to repentance and conversion. But whilst we may grant the common and identical aim of the two discourses, to proclaim the Messiahship of Jesus before the Jews, none can fail to see that in Ac 3 the Messianic idea becomes richer and fuller. Jesus is the prophet greater than Moses: Jesus is the fulfilment of the Abrahamic covenant, through which the blessing of Abraham is to extend to all the earth, Mt 8:11. And more than this: St. Peter has learnt to see in the despised Nazarene not only the suffering servant of Jehovah (παῖς), but in the servant the King, and in the seed of David the Prince of Life. And in the light of that revelation the future opens out more clearly before him, and he becomes the first prophet in the Messianic age

**ἀπεκρίνατο:** cf. Lu 13:14 Lu 14:3, answered, i.e., to their looks of astonishment and inquiry. The middle voice as here, which would be the classical usage, is seldom found in the N.T., but generally the passive aorist, ἀπεκρίθη, and so in the LXX.

**ὥς πεποιηκόσιν τοῦ περιπατεῖν:** this use of the infinitive with the genitive of the article, instead of the simple infinitive with or without ὥστε, to express a purpose, or result as here:

**εὐσεβεία:**

### Acts 3:13

**ὁ θεὸς Ἀβραὰμ κ. τ. λ.:** the words were wisely chosen, not only to gain attention and to show that the speaker identified himself with the nation and hope of Israel, but also because in Jesus St. Peter saw the fulfilment of the promise made to Abraham.

**ἐδόξασε, Joh 8:54 Joh 11:4.** Again we mark the same sharp contrast as in St. Peter

**τὸν παῖδα:** {1Pe 2:18-25} he sees what prophets and wise men had failed to see, how the suffering

**ὁμεῖς μὲν:** there is no regular answering δὲ in the text (cf. Ac 1:1), but the words in Ac 3:15 ὁ θεὸς ἤγειρεν express the antithesis (Blass, Wendt, Holtzmann). In dwelling upon the action of Pilate and the guilt of the Jews, the Apostle loses the direct grammatical construction; he emphasises the denial (ἡρνήσασθε twice) and its baseness; but nothing in reality was more natural, more like St. Peter

**κατὰ πρόσωπον,** coram, cf. Lu 2:31, 2Co 10:1

**κρίναντος:**

**ἐκείνου,** not αὐτοῦ, emphasising the antithesis between what Pilate had determined and what they had done: ὁμεῖς ἐκείνου θελήσαντος οὐκ ἠθελήσατε (Chrys.).

### Acts 3:14

**τὸν ἅγιον καὶ δίκαιον:** both epithets are used of John the Baptist, Mr 6:20, ἄνδρα δίκαιον καὶ ἅγιον, but Jesus is emphatically

**τὸν δικ.:** the reference to the language of prophecy is unmistakable. The suffering Servant of Jehovah was also the righteous Servant, Isa 53:11 (cf. Ac 11:5, and Jer 23:5), see Ac 7:52 Ac 22:14. Later, in the Book of Enoch, the title is applied to the Messiah as the Righteous One, xxxviii. 2, liii. 6, xlvi. 3

(Charles<sub>Re 3:7</sub>) it would seem that it was not only a favourite one amongst these early believers, but that it affords in itself a marvellous proof of the impression made by the human life of Jesus upon those who knew him best, or who at all events, like St. Stephen, had ample opportunities of learning the details of that life of holiness and righteousness, cf. also Mt 27:19 Mt 27:24, Lu 19:47.

**ἄνδρα φονέα:** nearly all commentators dwell upon the marked contrast between this description of Barabbas and that just given of Jesus. Both St. Mark, Mr 15:7, and St. Luke, Lu 23:19, notice that Barabbas was not only a robber but a murderer. The addition, ἄνδρα, common in Luke, makes the expression stronger than the simple φονέα; cf. Soph., O. C., 948, ἄνδρα πατροκτόνον, o. R., 842, ἄνδρας ληστές. No crime was more abhorrent to the Christian life, as St. Peter himself indicates, 1Pe 4:15.

**χαρισθῆναι:** to be granted to you as a χάρις or favour, as if St. Peter would recall the fact that Pilate had given them a gratification! The verb is used several times in Luke, three times in his Gospel, Ac 7:21 Ac 7:42-43, and four times in Acts, cf. Ac 25:11 Ac 25:16 Ac 27:24, elsewhere only in St. Paul

### Acts 3:15

**τὸν δὲ ἀρχηγὸν τῆς ζωῆς:** again the words stand in marked contrast not only to φονέα but also to ἀπεκτείνετε; magnificum antitheton, Bengel. The word is rendered

οὔ may refer to ὄν, cf. Ac 1:8, Ac 13:31, or to the fact of the Resurrection, cf. Ac 2:32, Ac 5:32, Ac 10:39. R.V. reads

### Acts 3:16

ἐπὶ: so T.R., and so Weiss and Wendt:

**ἡ πίστις ἢ δι' αὐτοῦ:**

**όλοκληρίαν:** only here in N.T., integram sanitatem, Vulgate, but the adjective όλόκληρος in an ethical sense, 1Th 5:23, Jas 1:4. The noun is only used once in the LXX, and there in a physical sense, Isa 1:6. The adjective is used by Josephus of a sacrifice complete in all its parts (integer), Ant., iii., 12, 2, cf. its use in Philo., but in LXX, Zach. Ac 11:16, its use in a physical sense is a very doubtful rendering of the Hebrew, see further Trench, N. T. Synonyms, i., 85, and Mayor

**όλοκληρος υγιής τε παντελώς.** In Plutarch the noun is joined with υγία, and also with τοῦ σώματος (Grimm), but whilst the noun does not seem to be used by the strictly medical writers, όλόκληρος is frequently used of complete soundness of body (Hobart, Zahn).

### Acts 3:17

**καὶ νῦν:** favourite formula of transition, cf. Ac 7:35, Ac 10:5, Ac 20:25, Ac 22:16, 1Jo 2:28, 2Jo 1:5. See Wendt and Page, in loco. Bengel describes it as

**ἀδελφοί:** affectionate and conciliatory, cf. Ac 3:12, where he speaks more formally because more by way of reproof:

**κατὰ ἄγνοιαν:** the same phrase occurs in LXX, Le 22:14 (cf. also Le 5:18, Ec 5:5). On κατὰ in this usage, see Simcox, Language of the N. T., p. 149, who doubts whether it is quite good Greek. It is used in Polybius, and Blass compares κατ' ἀνάγκην (Philem., Ac 3:14), which is found in Xen., Cyr., iv., 3. Their guilt was less than if they had slain the Messiah κατὰ πρόθεσιν κατὰ προαίρεσιν, or ἐν χειρὶ ὑπερηφανίας, Nu 15:30, and therefore their hope of pardon was assured on their repentance (cf. 1Pe 1:14, ἐν ἀγνοίᾳ, and Psalms of Solomon, Ac 18:5, for the same phrase). St. Peter speaks in the spirit of his Master, Lu 23:34. See instances in Wetstein of the antithesis of the two phrases κατ' ἄγνοιαν and κατὰ πρόθεσιν (προαίρεσιν) in Polybius.

**οἱ ἄρχοντες ὑμῶν**, cf. 1Co 2:8. The guilt of the rulers was greater than that of the people, but even for their crime St. Peter finds a palliation in the fact that they did not recognise the Messiah, although he does not hold them guiltless for shutting their eyes to his holiness and innocence.

### Acts 3:18

**δε**: a further mitigation; whilst they were acting in their ignorance, God was working out his unerring counsel and will.

**πάντων τῶν προφητῶν**: not to be explained by simply calling it hyperbolic. The prophets are spoken of collectively, because the Messianic redemption to which they all looked forward was to be accomplished through the death of Christ, cf. Ac 10:43. The view here taken by St. Peter is in striking harmony with his first Epistle, 1Pe 1:11, and 1Pe 2:22-25.

**παθεῖν τὸν χ. αὐτοῦ**, R.V.,

**ἐπλήρωσεν οὕτω**:

### Acts 3:19

**ἐπιστρέψατε**: {Lu 22:32} in each of these passages, as in the text, A.V.,

**ἐπιστρέψατε ἁμαρτωλοί**: this passive rendering in the Vulgate and A.V. testifies to the unwillingness in the Western Church to recognise the

**πρὸς τὸ ἐξαλειφθῆναι**: in the LXX the verb is found in the sense of obliterating ἀνομίας, Ps 51:1,9 Isa 43:25, RAPC Sir 46:20, Jer 18:23, with ἁμαρτίας, RAPC 2Ma 12:42, with ἀμάρτημα (cf. RAPC 3Ma 2:19, ἀπαλείφειν with ἁμαρτίας), and in N.T.; cf. Col 2:14. For other instances of its use in the N.T., cf. Re 3:5, with De 9:14, Ps 9:5, etc., and see also Re 7:17 Re 21:4. In Psalms of Solomon it is used twice

**ὅπως ἂν**: not

**καιροὶ ἀναψύξεως**: the word ἀνάψυξις, used only by St. Luke, means refreshing or refreshment. In the LXX it occurs in Ex 8:15 (but cf. Aq. on Isa 28:12, and Sym. on Isa 32:15), where it is translated {Isa 57:16} so J. Lightfoot, Hor. Heb., interprets the word of the present refreshing of the Gospel, and God

**ἀπὸ προσώπου τοῦ κ. πρόσωπ.**, lit, face, often used as here for

### Acts 3:20

**καὶ ἀποστείλῃ**, i.e., at his Parousia. The construction is still ὅπως ἂν with the verb. ἀποστ. is here used as in Lu 4:18 Lu 4:43, expressing that the person sent is the envoy or representative of the sender (πέμπω is also used of the mission of our Lord).

**τὸν προκεκηρυγμένον**, T.R., see on Ac 3:18; but W.H., Blass, Weiss, τὸν προκεχειρισμένον ὑμῖν χριστόν, ἰησοῦν:

### Acts 3:21

**μὲν**: no answering δέ expressed, but the antithesis is found in the ἄχρι χρόνων ἀποκ.,

**ὃν δεῖ οὐρανὸν δεῖξασθαι**: the words have been rendered in three ways: (1)

**ἄχρι χρόνων ἀποκαταστάσεως:** the latter noun is not found either in LXX or elsewhere in N.T., but it is used by Polybius, Diodorus, Plutarch. In Josephus, Ant., xi., 3, 8, 9, it is used of the restoration of the Jews to their own land from the captivity, and also in Philo., Decal., 30, of the restoration of inheritances at the Jubilee. The key to its meaning here is found not in the question of the disciples in Ac 1:6, but in our Lord {*Mal 4:6, LXX*} This is the inward and moral side of the ἀποκατάστασις, Mt 17:11, Mr 9:12. But as in Ac 1:6 our Lord had corrected the ideas of the disciples as to an external restoration of the kingdom to Israel, so in the Gospels he had corrected their ideas as to the coming of Elias, and had bidden them see its realisation in the preaching of John the Baptist in turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just. And so the ἀποκατάστασις πάντων had already begun, in so far as men

**ὧν** refers to χρόνων, so R.V. {*Lu 1:70*} belongs in his opinion to the Paulinism of this reviser, just as in Luke {*Ga 3:16*} and also the introduction of the word πρῶτον (Ro 1:16 Ro 2:9), to show that not only upon the Jews, but also upon the Gentiles had God conferred the blessings of the Christ; cf. Ac 2:39, where the same revising hand is at work. But St. Peter

**διὰ στόματος τῶν ἁγ. προφ.:** cf. Lu 1:70, a periphrasis of which St. Luke is fond (Plummer), cf. Ac 1:16, Ac 3:18, Ac 4:25 Ac 4:30, Ac 15:7, not found in the other Evangelists except once in St. Matthew in a quotation, Ac 4:4.

**ἅπ' αἰῶνος:** in the singular the phrase is only used by St. Luke in the N.T., Lu 1:70, Ac 3:21 Ac 15:18, but the plural ἅπ' αἰώνων is used twice, Col 1:26, Eph 3:9 (Friedrich), cf. in LXX, Ge 6:4, Isa 46:9, Jer 28:8. The phrase here may be taken simply =

### Acts 3:22

**μὲν:** answered by, or rather connected with, καὶ πάντες δὲ, {*Ac 3:24*} cf. *RAPC 2Ma 15:14*, whilst Wendt

**ὥς ἐμέ:** rendered by A.V. and R.V.

### Acts 3:23

**ἔσται δὲ,** cf. Ac 2:17. The expression, which is not in the Hebrew seems to call attention to what follows.

**ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ:**

### Acts 3:24

**σαμουήλ:** On Samuel as the founder of the prophetic schools and the pattern of all later prophets, see Hamburger, Real-Encyclop

**καὶ τῶν καθεξῆς:** an unmistakable tautology. Wendt considers the expression as inaccurate, see his note, and for a full discussion cf. Winer-Moulton, lxvii. 2, who compares Lu 24:27, =

**καὶ κατήγγ. τὰς ἡμέρας ταύτας:** 1896), and such an interpretation seems too harsh. As Wendt admits, the reference is not merely to the prophetic sayings relating to the last judgment, but also to the promises of salvation and to all which is connected with the χρόνοι ἀποκατ. Moreover the reference to Samuel is made because of Nathan

### Acts 3:25

**ὁμεῖς,** as in Ac 3:26, emphatic, {*Mt 12:2*} even if υἱοί could be so rendered with προφητῶν (J. Lightfoot, Kuinoel), could not be applied to τῆς διαθήκης. The expression is Hebraistic, see Grimm-Thayer, sub υἱός, 2, and on many similar expressions Deissmann, Bibelstudien, p. 163 ff.

**διαθ. διέθετο**, cf. Heb 8:10 Heb 10:16, Ge 15:18, RAPC 1Ma 1:11, for a similar construction in LXX in more than seventy places, so also frequently in classical writers.

**διαθήκης**: on the word, see below, Ac 7:8.

**ἐν τῷ σπέρματί σου**, cf. Ge 22:18 Ge 12:3. For the application of the prophecy to the Messiah as the seed of Abraham by the Rabbinical writers, see Wetstein on Ga 3:16 (and Edersheim, *Jesus the Messiah*, ii., p. 712); so by St. Luke, although the words of the prophecy were first uttered in a collective sense.

**πατριαὶ**:

**ἐνευλογηθήσονται**: ἐν of the instrument as often: the verb is not used in classical writers, but Blass gives several instances of verbs similarly compounded with ἐν, cf. ἐνευδαιμονεῖν, ἐνευδοκιμεῖν. The compound verb is found several times in LXX.

### **Acts 3:26**

**ὑμῖν πρῶτον** again emphatic. In the words of St. Peter we may again note his agreement with St. Paul, Ac 13:46, Ro 1:16, {Ac 10:11} although no doubt St. Peter shared the views of his nation in so far that Gentiles could only participate in the blessings of the Messianic kingdom through acceptance of Judaism.

**ἀναστήσας**, cf. Ac 3:22, τὸν παῖδα,

**εὐλογοῦντα**: as in the act of blessing, present participle; the present participle expressing that the Christ is still continuing his work of blessing on repentance, but see also Burton, N. T. Moods and Tenses, p. 171.

**ἐν τῷ**: this use of ἐν governing the dative with the infinitive is most commonly temporal, but it is used to express other relations, such as manner, means, as here (cf. Ac 4:30, where the attempt to give a temporal sense is very far-fetched, Hackett, in loco); see Burton, u. s., p. 162, and Blass, *Grammatik des N. G.*, p. 232. This formula of ἐν with the dative of the article and the infinitive is very common in St. Luke, both in his Gospel and in the Acts, and is characteristic of him as compared with the number of times the same formula is used by other writers in the N.T., Friedrich, *Das Lucasevangelium*, p. 37, and also Zeller, of the Apostles, ii., p. 196, also in the LXX the same construction is found, cf. Ge 19:16 Ge 34:15, etc.

**ἀποστρέφειν**: probably intransitive (Blass, Grimm, and so often in LXX, although the English A. and R.V. may be understood in either sense). Vulgate renders

**πονηριῶν**, cf. Lu 11:39, and adjective πονηρός frequent both in the Gospel and in the Acts; in LXX both words are very common. The word may denote miseries as well as iniquities, as Bengel notes, but the latter sense is demanded by the context. πρῶτον according to J{Ac 3:20} and future sending in glory. But to support this view J

### **St. Peter.**

St. Paul could write of him, who took upon him the form of a servant, who humbled himself, and became obedient to the death of the Cross, Php 2:6; and St. Peter, in one familiar word, which so far as we know St. Paul never used, brings before his hearers the same sublime picture of obedience, humility, death and glory; Jesus is the ideal, the glorified {Isa 53:11} But whilst we note these titles, steeped each and all of them in O.T. imagery, whilst we may see in them the germs of the later and the deeper theology of St. Paul and St. John (see Dr. Lock, *fourth series*, p. 178 ff.), they carry us far beyond the conception of a mere humanitarian Christ. It is not only that Jesus of Nazareth is set before us as

One other matter must be briefly noticed

See on the whole subject N

## Acts 4:1

**λαλούντων δὲ αὐτῶν:** the speech was interrupted, as the present participle indicates, and we cannot treat it as if we had received it in full. It is no doubt possible to infer from αὐτῶν that St. John also addressed the people.

**ἐπέστησαν αὐτοῖς:** commonly used with the notion of coming upon one suddenly, so of the coming of an angel, Ac 12:7, Ac 23:11, Lu 2:9 Lu 24:4, sometimes too as implying a hostile purpose, cf. Ac 6:12, Ac 17:5, and St. Luke, {Ac 10:40} Ac 20:1. For its use in the LXX cf. RAPC Wis 6:5 /RAPC Wis 6:8 /RAPC Wis 19:1.

**οἱ ἱερεῖς:**

**ὁ στρατηγὸς τοῦ ἱεροῦ:** the captain of the Temple (known chiefly in Jewish writings as

**καὶ οἱ σαδδουκαῖοι:** at this time, as Josephus informs us, however strange it may appear, the high-priestly families belonged to the Sadducean party. Not that the Sadducees are to be identified entirely with the party of the priests, since the Pharisees were by no means hostile to the priests as such, nor the priests to the Pharisees. But the Sadducees were the aristocrats, and to the aristocratic priests, who occupied influential civil positions, the Pharisees were bitterly opposed. Jos., Ant., xvii., 10, 6, xviii., 1, 4, xx., 9, 1. Sch

## Acts 4:2

**διαπονούμενοι,** cf. Ac 16:18, only in Acts in the N.T., not, as often in classical Greek, referring to the exertions made by them, but to the vexation which they felt,

**ἐν τῷ ἱησοῦ:** not

**τὴν ἀνάστασιν τὴν ἐκ νεκρῶν:** on the form of the expression see Plummer on St. Luke, Lu 20:35, and Lumby{Col 1:18} but see also Grimm-Thayer, sub ἀνάστασις. It was not merely a dogmatic question of the denial of the Resurrection which concerned the Sadducees, but the danger to their power, and to their wealth from the Temple sacrifices and dues, if the Resurrection of Jesus was proclaimed and accepted (see Wendt and Holtzmann, in loco, and Plummer on Lu 23:1-7, note). Spitta agrees with Weiss, Feine, J

## Acts 4:3

**ἐπέβαλον αὐτοῖς τὰς χεῖρας:** the verb is always as here joined with the same noun in Acts, and twice in the Gospel; the phrase is found once in Matthew and Mark, and twice in John; see Lu 20:19 Lu 21:12, Ac 4:3 Ac 5:18 Ac 12:1 Ac 21:27, cf. in LXX, Ge 22:12, 2Sa 18:12 Es 6:2, so also in Polybius.

**τήρησιν,** cf. Ac 5:18, only used elsewhere in N.T. by St. Paul, 1Co 7:19; in Thuc., vii., 86 (Wendt), it denotes not only the act of guarding, but also a place of custody. Five times in LXX, but in the former sense. For another instance of its meaning as a place of custody (see Deissmann, Neue Bibelstudien, p. 55), on papyrus in Egypt, second or third century after Christ.

**ἦν γὰρ ἑσπέρα ἤδη,** cf. Ac 3:1, the judicial examination must therefore be postponed until the next day, see Jer 21:12, on which it appears that the Rabbis founded this prohibition against giving judgment in the night (Lumby and Felten, in loco).

**ἑσπέρα:** only in St. Luke in the N.T., Lu 24:29, Ac 4:3 {Ac 20:15, W.H. margin} and Ac 28:23.

## Acts 4:4

**ἐγενήθη:**

**ἀνδρῶν.** This word here appears to be used of men only (so Wetstein, Blass), cf. Mt 14:21, Mr 6:40, for although we cannot argue with Weiss from Ac 5:14, that women in great numbers did not join the Church until a later period (cf. also Ac 2:41, where women may well have been included), yet it seems that St. Luke, by his use of one word, ἀνδρῶν, here refers to the additional number of men. St. Luke does not say that five thousand of St. Peter

## **Acts 4:5**

**ἐγένετο δέ:** the formula is another characteristic of St. Luke

**ἐπὶ τὴν αὐριον:** here only and in Lu 10:35, in N.T. For the temporal use of ἐπὶ Ac 3:1

**συναχθῆναι,** i.e., the Sanhedrim, ἄρχοντας here = ἀρχιερεῖς, who are mentioned first as a rule, where the N.T. enumerates the different orders of the Sanhedrim, whilst οἱ ἄρχοντες is an interchangeable expression, both in the N.T. and in Josephus (see, for instance, Sch

**πρεσβυτέρους:** those members were known simply by this title who did not belong to either of the two special classes mentioned.

**γραμματεῖς:** the professional lawyers who adhered to the Pharisees, Jos., Ant., xvii., 6, 2. Even under the Roman government the Sanhedrim possessed considerable independence of jurisdiction, both civil and criminal. Not only could it order arrests to be made by its own officers, but it could dispose, on its own authority, of cases where the death penalty was not involved, Sch

**εἰς ἱερουσαλήμ:** Weiss would restrict ἐν ἱερ. to the scribes of Jerusalem to distinguish them from the scribes of Galilee, but it is doubtful whether the words can bear this (see also Rendall, who favours the same view as Weiss). Holtzmann and Wendt, on the other hand, defend εἰς, and suppose that the members of the Sanhedrim were obliged to hurry into the city from their country estates. Z

## **Acts 4:6**

**ἄννας:** Caiaphas, the son-in-law of Annas, was the high priest actually, in office, but like other retired high priests, the latter retained not only the title, but also many of the rights and obligations of the office. Josephus certainly appears to extend the title to ex-high priests, and so in the N.T. where ἀρχιερεῖς appear at the head of the Sanhedrim as in this passage (ἄρχοντες), the ex-high priests are to be understood, first and foremost, as well as the high-priest actually in office. The difficulty here is that the title is given to Annas alone, and this seems to involve that he was also regarded as president of the Sadducees, whereas it is always the actual ἀρχιερεὺς who presides, cf. Ac 5:17 Ac 7:1 Ac 9:1 Ac 22:5 Ac 23:2 Ac 23:4 Ac 24:1. But not only is the laxity of the term to be considered, but also the fact that Annas on account of his influence as the head of the γένος ἀρχιερατικόν may have remained the presiding ἀρχιερεὺς in spite of all the rapid changes in the tenure of the high-priestly office under the Romans. These changes the Jews would not recognise as valid, and if the early chapters of Acts came to St. Luke as seems probable from Jewish Christian sources, Annas might easily be spoken of as highpriest. His relationship to Caiaphas helps to explain the influence and power of Annas. On Hamburger

**ἰωάννης:** identified by J. Lightfoot (cf. also Wetstein) with the famous Johanan ben Zacchai, president of the Great Synagogue after its removal to Jamnia, who obtained leave from Vespasian for many of the Jews to settle in the place. But the identification is very uncertain, and does not appear to commend itself to Sch

**ἀλέξανδρος:** of him too nothing is known, as there is no confirmatory evidence to identify him with the brother of Philo, alabarch of Alexandria, and the first man of his time amongst the Jews of that city, Jos., Ant., xviii., 8, 1, xix., 5, 1, xx., 5, B. D. 2 and Hastings

#### Acts 4:7

**ἐν τῷ μέσῳ:** according to the Mishnah the members of the court sat in a semicircle, see Hamburger, u. s., to be able to see each other. But it is unnecessary to press the expression, it may be quite general, cf. Mt 14:6, Mr 3:3, Joh 8:3. On the usual submissive attitude of prisoners, see Jos., Ant., xiv., 9, 4. In this verse R.V. supplies

**ἐν ποίᾳ:** by what kind of power; or may = τίνι, Ac 23:34

**ὕμεις:** as if in scorn, with depreciatory emphasis at the close of the question, so Wendt, and Blass, Grammatik des N. G., p. 160.

**τοῦτο:** not this teaching (Olshausen), but the miracle on the lame man.

#### Acts 4:8

**πληθεὶς πνεύ. ἁγ.:** the whole phrase is characteristic of St. Luke, who employs it in the Gospel three times and in Acts five (Friedrich, Lekebusch, Zeller). Acts has sometimes been called the Gospel of the Holy Spirit, and the number of times St. Luke uses the title

#### Acts 4:9

**εἰ:** chosen not without oratorical nicety, if, as is the case = ἐπεὶ ἡμεῖς, expressing at the same time the righteous indignation of the Apostles in contrast to the contemptuous ὑμεῖς of Ac 4:7, and their surprise at the object of the present inquiry; so too in ἐπ' εὐεργεσίᾳ St. Peter again indicates the unfairness of such inquisitorial treatment (

**ἀνακρινόμεθα:** used here of a judicial examination, see Ac 12:19 and Lu 23:14, and cf. Ac 24:8 Ac 28:18, and 1Co 9:3, although the strictly technical sense of ἀνάκρισις as a preliminary investigation cannot be pressed here.

**ἐπ' εὐεργ. ἁ. ἀσθενοῦς:**

**ἐν τίνι:**

**οὗτος:** the healed man is thought of as present, although nothing is said of his summons;

**σέσωσται:** the word familiar to us in the Gospels, Lu 7:50, Mr 10:52, with the pregnant meaning of health for body and soul alike.

#### Acts 4:10

St. Peter does not hesitate to refer his judges to the same passage of Scripture which a few short weeks before Jesus of Nazareth had quoted to a deputation of the Sanhedrim. In that case too the question put to Jesus had been as to the authority by which he acted, Mt 21:42, Mr 12:10, Lu 21:17. It is possible that the words from Ps 118:22 were already regarded as Messianic, from the fact that the people had welcomed Jesus at his public entry into Jerusalem with part of a verse of the same Psalm, Ac 4:26, Edersheim, Jesus the Messiah, ii., 368. Moreover, the passage, Isa 28:16, which forms the connecting link between the Psalm and St. Peter

**ἐσταυρώσατε:** mentioned not merely to remind them of their fault, cf. Ac 2:36, but perhaps also that they might understand how vain it was to fight against God (Calvin).

**ἐν τούτῳ:**

**ἐνώπ. ὕμῳν:** Hebraism, characteristic of St. Luke in his Gospel and in the Acts. The expression is never used in Matthew and Mark, and only once in John, Joh 20:30, but thirty-one times in the Hebraistic Apocalypse

#### Acts 4:11

**οὗτος:**

**ὁ ἐξουθενηθεὶς:** in the LXX and in the Gospels the word used is ἀπεδοκίμασαν. St. Peter, quoting apparently from memory, used a word expressing still greater contempt. It is used, e.g., very significantly by St. Luke in his Gospel, Ac 23:11, and again in Ac 18:9. The word is found in none of the other Gospels, and is characteristic of St. Luke and of St. Paul (cf. Ro 14:3 Ro 14:10, 1Co 1:28, 1Co 6:4, etc.). It occurs several times in the LXX cf. RAPC Wis 3:11 /RAPC Wis 4:18, RAPC Sir 19:1, RAPC 2Ma 1:27, and Psalms of Solomon, Ac 2:5. In classical writers it is not found at all.

**ὁ γενόμε. εἰς,**

**κεφαλὴν γωνίας:** not {Isa 28:16} 1Pe 2:6-8, Eph 2:20, which is used here by Symmachus instead of κεφ. γων. The Hebrew π elsewhere always refers not to the upper part of the building, but to the lower (Isa 28:16, Jer 51:26, Job 38:6, ὁ βαλὼν λίθον γωνιαῖον, Delitzsch). Probably therefore the expression here refers to a foundation-stone at the base of the corner. On the occurrence of the phrase from Ps 118:22 in St. Peter

#### Acts 4:12

**ἡ σωτηρία,** cf. Ac 5:31, Ac 17:11, i.e., κατ' ἐξοχήν, the Messianic salvation. The interpretation which would limit ἡ σωτ. to bodily healing is less satisfactory; infinitely higher than the healing of one man, Ac 4:9, stands the Messianic salvation, for which even the Sanhedrists were hoping and longing, but see also Rendall

**οὔτε γὰρ ὄνομα,** see on Ac 1:15, Ac 2:21. οὐδὲ is the best reading, Winer-Moulton, liii. 10,

**τὸ δεδομένον:** on the force of the article with the participle, see Viteau, Le Grec du N. T., pp. 183, 184 (1893) = τοῦτο γὰρ τὸ ὄνομα, τὸ δεδομ. ἐν ἀνθρώποις, μόνον ἐστὶν ἐν ᾧ δεῖ

**ᾧ δεῖ σωθῆναι:**

#### Acts 4:13

**θεωροῦντες δὲ,** cf. Ac 3:16, not merely βλέπ., as in Ac 4:14, but

**παρρησίαν:** either boldness of speech, or of bearing; it was the feature which had characterised the teaching of our Lord; cf. Mr 8:32, and nine times in St. John in connection with Christ{Ac 2:29} so too of St. Paul, Ac 28:31, and frequently used by St. Paul himself in his Epistles; also by St. John four times in his First Epistle of confidence in approaching God:

**ἰωάννου:** even if St. John had not spoken, that

**καὶ καταλαβόμενοι:**

**ὅτι** in dependent clauses where English usage would employ a past tense and a pluperfect, N.T. usage employs a present and an imperfect

**ἄνθρωποι:** Wendt sees in the addition something depreciatory.

**ἀγράμματοι:** lit, unlettered, i.e., without acquaintance with the Rabbinic learning in τὰ ἱερὰ γράμματα, {2Ti 3:15} the Jewish Scriptures (lit, letters, hence γραμματεὺς), cf. Joh 7:15, Ac 26:24, where the word is used without ἱερά, so that it cannot be confined to the sacred Scriptures of the O.T., and includes the Rabbinic training in their meaning and exposition. In classical Greek the word =

**ιδιώται:** the word properly signifies a private person (a man occupied with τὰ ἴδια), as opposed to any one who holds office in the State, but as the Greeks held that without political life there was no true education of a man, it was not unnatural that ιδιώτης should acquire a somewhat contemptuous meaning, and so Plato joins it with ἀπράγμων, and Plutarch with ἄπρακτος and ἀπαίδευτος (and instances in Wetstein). But further: in Trench, u. s., p. 136, and Grimm, sub Ac 4:, the ιδιώτης is

**ἐπεγίνωσκόν τε:** if we take those words to imply that the Sanhedrim only recognised during the trial that Peter and John had been amongst the disciples of Jesus, there is something unnatural and forced about such an interpretation, especially when we remember that all Jerusalem was speaking of them, Ac 4:16 Ac 4:21, and that one of them was personally known to the high priest. {Joh 18:15} In Codex (so) an attempt is apparently made to meet this difficulty by reading τινες δὲ ἐξ αὐτῶν ἐπεγίνωσκον αὐτοὺς. Others have pointed out that the same word is used in Ac 3:10 of the beggar who sat for alms, and that here, as there, ἐπεγίν. implies something more than mere recognition (see especially Lumby

The **τε** after ἐπεγίν., and its repetition at the commencement of Ac 4:14 (so R.V., W.H., Weiss), is very Lucan (see Ramsay

#### Acts 4:14

**ἐστῶτα:** standing, no longer a cripple, firmo talo (Bengel), and by his presence and attitude affording a testimony not to be gainsaid.

**σὺν αὐτοῖς,** i.e., with the disciples. We are not told whether the man was a prisoner with the disciples, but just as the healed demoniac had sought to be with Jesus, so we may easily imagine that the restored cripple, in his gratitude and faith, would desire to be with his benefactors:

**οὐδὲν εἶχον ἀντ.:** this meaning of εἶχω with the infinitive is quite classical; cf. the Latin habeo dicere; on St. Luke

**ἀντειπεῖν:** only used by St. Luke in the N.T., Lu 21:15. The miracle, as St. Chrysostom says, spoke no less forcibly than the Apostles themselves, but the word may be taken, as in the Gospel, of contradicting personal adversaries, i.e., here, the Apostles, so Weiss, and cf. Rendall, in loco.

#### Acts 4:15

**συνέβαλον πρὸς ἀλλήλους,** sc., λόγους: only in St. Luke

#### Acts 4:16

**τί ποιήσομεν:** for the deliberative subjunctive, which should be read here, cf. Ac 2:37; it may express the utter perplexity of the Sanhedrists (so Rendall); in questions expressing doubt or deliberation, the subjunctive would be more usual in classical Greek than the future indicative, Blass, u. s., p. 205.

**ὅτι μὲν:** μὲν answered by ἀλλά in Ac 4:17 (omitted by.), cf. Mr 9:12, see Simcox, Language of the N. T., p. 168, and for other instances of μὲν similarly used, see also Lekebusch, Apostelgeschichte, pp. 74, 75.

**γνωστὸν,** that which is a matter of knowledge as opposed to δοξαστόν, that which is matter of opinion (so in Plato). The word is characteristic of St. Luke, being used by him twice in the Gospel, ten times in Acts, and elsewhere in N.T. only three times (Friedrich).

## Acts 4:17

**ἐπὶ πλεῖον** may be taken as = *latius* (2Ti 2:16 2Ti 3:9) or = *diutius* (Ac 20:9 Ac 24:4), but the context favours the former. The phrase is quite classical, and it occurs several times in LXX, cf. RAPC Wis 8:12 /RAPC 3Ma 5:18.

**διανεμηθῆ**: only here in N.T. but frequently used in classical writers in active and middle

**ἀπειλῇ ἀπειλησόμεθα**: if we retain the reading in T.R., the phrase is a common Hebraism, cf. Ac 5:28, Ac 23:14, Ac 2:17 Ac 2:30, Lu 22:15, cf. Joh 6:29, Jas 5:7, and from the LXX, Mt 13:14 Mt 15:4. The form of the Hebrew formula giving the notion of intenseness is rendered in A.V. by

**ἐπὶ τῷ ὀνόματι**: on the name, i.e., resting on, or with reference to, this name, as the basis of their teaching, Winer-Moulton, xlviii. c., cf. Ac 5:28, and Lu 24:47 Lu 9:48 Lu 21:8. The phrase has thus a force of its own, although it is apparently interchangeable with ἐν, Ac 4:10 (Simcox, see also Blass, in loco); Rendall takes it =

**τούτῳ**: *Streane*).

## Acts 4:18

**καθόλου**: only here in N.T. The word which had been very common since Aristotle (previously καθ' ὅλου) is quite classical in the sense in which it is used here, and it is also found a few times in the LXX (see Hatch and Redpath for instances of its use without and with the art, as here in T.R.). It is frequently used by medical writers, Hobart, *Medical Language of St. Luke*, p. 197.

**μὴ φθέγγεσθαι**:

## Acts 4:19

Parallel sayings may be quoted from Greeks and Romans, and from Jewish sources, see instances in Wetstein, cf. Plato, *Apol.*, 29.,, the famous words of Socrates: πεισόμεθα τῷ θεῷ μᾶλλον ἢ ὑμῖν, and Livy, xxxix., 37; Jos., *Ant.*, xvii., 6, 3; xviii. 8, 2; on ἐνώπιον see Ac 4:10; ἀκούειν = πειθαρχεῖν, Ac 5:29, and cf. Ac 3:22, Lu 10:16 Lu 16:31; μᾶλλον = *potius*, cf. Ro 14:13, 1Co 7:21.

**κρίνατε**: this appeal to the Sadducees could only be justified on the ground that the Apostles were sure of the validity of their own appeal to a higher tribunal. No man could lay down the principle of obedience to every ordinance of man for the Lord<sup>{Ac 1:14}</sup> and in his First Epistle, <sup>{Ac 1:1-2}</sup> in vindication of his teaching; and here the final answer is that of St. John and St. Peter jointly.

## Acts 4:20

**οὐ** on the two negatives forming an affirmative cf. 1Co 12:15; Viteau, *Le Grec du N. T.*, p. 220 (1893). Winer-Moulton, *Leviticus*, 9, compares Aristoph., *Ran.*, 42; see also Burton, *N. T. Moods and Tenses*, p. 184.

## Acts 4:21

**προσαπειλησάμενοι**:

**ἀπέλυσαν**: <sup>{Ac 3:13}</sup> non absolverunt,

**τὸ πῶς:** finding nothing, namely (τὸ), how they might, etc.; this use of the article is quite classical, drawing attention to the proposition introduced by it and making of it a compound substantive expressing one idea, most commonly with an interrogation; it is used by St. Luke and St. Paul, and both in St. Luke

So here the Sanhedrists are represented as asking themselves τὸ πῶς κολ. (Friedrich and Lekebusch both draw attention to this characteristic of St. Luke

**διὰ τὸν λαόν** belongs not to ἀπέλυσαν, but rather to μὴ εὕρισκ. κ. τ. λ.

**ἐδόξαζον:** see on Ac 2:46; cf. Lu 2:20, 2Co 9:13, for the construction; the verb never has in Biblical Gr. mere classical meaning of to think, suppose, entertain an opinion (but cf. Polyb., vi., 53, 10; δεδοξασμένοι ἐπ' ἀρετῇ); in the LXX very frequently of glory ascribed to God, see Plummer

## Acts 4:22

Characteristic of St. Luke to note the age, as in the case of {Lu 3:23} Lu 8:42, and here; but cf. Mr 5:42.

**ἐγεγόνει:** in this episode

## Acts 4:23

**τοὺς ἰδίους:** not necessarily limited to their fellow-Apostles (so Meyer, Blass, Weiss), but as including the members of the Christian community (so Overbeck, Wendt, Hilgenfeld, Z

## Acts 4:24

**ὁμοθυμαδὸν,** see above on Ac 1:14. The word must not be pressed to mean that they all simultaneously gave utterance to the same words, or that they were able to do so, because they were repeating a familiar Hymn; it may mean that the Hymn was uttered by one of the leaders, by St. Peter, or St. James (Z

**ἤραν φωνήν:** the same phrase is used in Lu 17:13, so in Ac 2:14 Ac 14:11 Ac 22:22, ἐπαίρειν, and also in Lu 11:27. Both phrases are peculiar to St. Luke, but both are found in the LXX, and both are classical (Friedrich, Das Lucasevangelium, p. 29, and Plummer on Lu 11:27).

**δέσποτα κ. τ. λ.:** the words form the earliest known Psalm of Thanksgiving in the Christian Church. In its tenor the Hymn may be compared with Hezekiah

## Acts 4:25

The words form an exact quotation from the LXX. {Ps 2:1} ἵνα τί, again in quotation, Ac 7:26; cf. Lu 13:7, 1Co 10:29; twice in Mt 9:4 Mt 27:46, quotation; W.H., Blass (Weiss, ἰνατί), sc., γένηται, Blass, Grammatik des N. G., p. 14, and Winer-Schmiedel, p. 36.

**ἐφρύαξαν:** in the active form the verb occurs once in LXX, viz., in this passage, as a translation of ἤσνῃ, φρυάσσομαι, primarily of the snorting and neighing of a high-spirited horse, then of the haughtiness and insolence of men; twice it is used as a dep. in LXX, RAPC 2Ma 7:34, R.; Ac 3:2 Ac 3:2, and so in profane writers.

**ἔθνη,** i.e., the Gentiles, see on Ac 4:27. λαός might be used, and is used of any people, but it is used in Biblical Greek specially of the chosen people of God, cf. Lu 2:32, Ac 26:17 Ac 26:23, Ro 15:10, and it is significant that the word is transferred to the Christian community, which was thus regarded as taking the place of the Jewish theocracy, Ac 15:14 Ac 18:10, Ro 9:25, 1Pe 2:10; Hort, Ecclesia, pp. 11, 12, Grimm, sub Ac 4., λαός; so too in the LXX, ἔθνος in the plural is used in an overwhelming number of instances of other nations besides Israel, cf. Ps 57:9, Zec 1:15; in N.T., ἔθνη = pagans, Ro 3:29, and Roman Christians,

Ro 15:27, cf. *populus*, the Roman people, as opposed to *gentes*, Lucan, *Phars.*, i., 82, 83 (Page); Kennedy, *Sources of N. T. Greek*, p. 98.

#### Acts 4:26

**παρέστησαν**: not necessarily of hostile intent, although here the context indicates it; R.V.,

#### Acts 4:27

**γάρ**: confirms the truth of the preceding prophecy, by pointing to its historical fulfilment, and does not simply give a reason for addressing God as ὁ εἰπών

**ἐπ' ἀληθείας**, of a truth, i.e., assuredly, Lu 4:25 Lu 20:21 Lu 22:59, Ac 10:34; so too in LXX, Job 9:2, and also in classical Greek. The phrase is characteristic of St. Luke, and is only used elsewhere in N.T. in Mr 12:14 Mr 12:32, the usual expression being ἐν ἀληθείᾳ, never used by St. Luke (Friedrich).

**παῖδα**, see on Ac 3:13.

**ὃν ἔχρισας**: showing that Jesus = τοῦ χριστοῦ named in the quotation just made, cf. Lu 4:18, and Isa 61:1 and Ac 10:38. N

**ἡρώδης** = βασιλεῖς of the Psalm, π. πειλᾶτος = ἄρχοντες, but N

**ἔθνεσιν καὶ λαοῖς ἰ.**: the first word = the centurion and soldiers, those who carried out the orders of Pilate; λαοί the plural (quoted from the Psalm) does not refer with Calvin to the different nationalities out of which the Jews who came up to the Feast were gathered, but possibly to the tribes of Israel, GrimmThayer, sub, λαός, like נַ, Ge 49:10, De 32:8, Isa 3:13, etc., R. V.,

#### Acts 4:28

**ποιῆσαι**, infinitive of purpose, see on Ac 3:2; but even this purpose was overruled by God to the accomplishment of his will, cf. Lu 22:22 Lu 24:26, συνῆλθον μὲν γὰρ ἐκεῖνοι ὥς ἐχθροὶ

**ἡ χεὶρ σου**, a common expression to signify the controlling power of God, cf. in the N.T. (peculiar to St. Luke

**ἡ βουλή**: only used by St. Luke, cf. Lu 7:30, Ac 2:23 Ac 13:36 Ac 20:27.

**προώρισε**: only in St. Luke and St. Paul, but never in LXX or Apocrypha, Ro 8:29-30, 1Co 2:7, Eph 1:5 Ac 1:11, but the thought which it contains is in striking harmony with St. Peter

**ἡ χεὶρ** connected with β. by Zeugma, since only βουλή directly suits the verb; cf. 1Co 3:2, and Lu 1:64. (The two verses {Ac 4:27-28} are referred by Hilgenfeld to the

#### Acts 4:29

**τὰ νῦν** (cf. Ac 3:17) only used in the Ac 5:38 Ac 17:30 Ac 20:32 Ac 27:22, but frequently found in classical writers (Wetstein), cf. also RAPC 1Ma 7:35 /RAPC 1Ma 9:9 /RAPC 2Ma 15:8, Klostermann, *Vindici*

As elsewhere St. Peter

**ἐπιδε**: only used here and in Lu 1:25, and both times of God; so in Homer, of the gods regarding the affairs of men (and so too in Dem. and Herod.), cf. the use of the simple verb ἰδεῖν in Ge 22:14, and also of ἐπιδεῖν in Ge 16:13, 1Ch 17:17, Ps 31:7, RAPC 2Ma 1:27 /RAPC 2Ma 8:2.

**τὸν λόγον σου:** a characteristic phrase in St. Luke, cf. his use of ὁ λόγ. τοῦ θεοῦ, Ac 4:31, four times in his Gospel, and twelve times in Acts, as against the use of it once in St. Mark, St. John and St. Matthew, Mt 15:6 (W.H.). The phrase is of frequent occurrence in St. Paul

**μετὰ παρρησίας,** see above on Ac 4:13. There is an antithesis in the Greek words, for boldness of speech was usually the privilege, not of slaves, but of freemen

#### Acts 4:30

**ἐν τῷ κ. τ. λ., Ac 3:26:** a Hebraistic formula; for similar expressions used of God cf. Ex 7:5, Jer 15:6, Eze 6:14, etc., most frequently in the act of punishment; but here the context shows that it is for healing, Lu 5:13 Lu 6:10;

**γίγνεσθαι:** A. and R.V. make γιγ. to depend upon δός, but better to regard it as infinitive of purpose, subordinate to ἐν τῷ κ. τ. λ. (see Wendt and Page). Weiss regards from καὶ σημ. to γιγ. as the reviser

**εἰς ἰασιν:** St. Luke alone employs the good medical word ἰασις, see Ac 4:22, and Lu 13:32, so whilst ἰᾶσθαι is used only three or four times by St. Matthew, two or three times by St. John, and once by St. Mark, it is used by St. Luke eleven times in his Gospel, and three or four times in the Acts. The significant use of this strictly medical term, and of the verb ἰᾶσθαι in St. Luke

**ἰησοῦ,** paronomasia; Wordsworth. In this Ac 4:30, Spitta, agreeing with Weiss as against Feine, traced another addition in the reviser

#### Acts 4:31

**δηθόντων,** cf. Ac 16:26, where a similar answer is given to the prayer of Paul and Silas: the verb is characteristic of St. Luke and St. Paul, and is only used by these two writers with the exception of one passage, Mt 9:38; in St. Luke

**ἐσαλεύθη,** Ac 16:26; Luke (Lu 6:38 Lu 6:48, Ac 7:24) Ac 21:26 Heb 12:26-27; in the O.T. we have similar manifestations of the divine Presence, cf. Ps 114:7, Am 9:5, where the same word is used; cf. also Isa 6:4, Hag 2:6, Joe 3:16, Eze 38:19. For instance of an earthquake regarded as a token of the presence of a deity, see Wetstein, in loco; Virgil,

#### συνηγμένοι,

**καὶ ἐπλήσθησαν,** Ac 4:8. So here the Holy Ghost inspired them all with courage: he came comfortari, to strengthen; they had prayed that they might speak the word μετὰ παρρ. and their prayer was heard and fulfilled to the letter {Ac 4:31} as Luke describes

**ἐλάλουν:** mark the force of the imperfect. ἐπλήσθ. (aorist), the prayer was immediately answered by their being filled with the Holy Ghost, and they proceeded to speak, the imperfect also implying that they continued to speak (Rendall); there is no need to see any reference to the speaking with tongues. Feine sees in the narrative a divine answer to the Apostles

#### Acts 4:32

**δέ** marks no contrast between the multitude and the Apostles; it introduces a general statement of the life of the whole Christian community, cf. Ac 15:12 Ac 15:30. On St. Luke

**καρδία καὶ ψυχὴ μία:** it is difficult to distinguish precisely between the two words, but they undoubtedly imply entire harmony in affection and thought according to a common Hebrew mode of expression; cf. passages in the LXX in which both ψυχὴ and καρδία occur as here with μία, 1Ch 12:38, 2Ch 30:12

(Wetstein); but in each passage the Hebrew word is the same, **נח**, and it would include not only affection and emotion, but also understanding, intelligence, thought; cf. Php 1:27 Php 2:2 Php 2:20.

**καὶ οὐδὲ εἷς,**

#### **Acts 4:33**

**ἀπεδίδουν τὸ μαρτύριον,**

**δυνάμει μεγάλης:** the words may include miraculous powers, as well as steadfast witness. But the **τε** must not, as Weiss maintains, be so taken as to indicate that **χάρις μεγάλη** was the result, as in Ac 2:47. For if we regard **χάρις** as referring to the favour of the people (as in the former narrative in ii.), the **γάρ** in Ac 4:34 seems to point to the love and liberality of the Christians as its cause. But many commentators prefer to take **χάρις** as in Ac 6:8 (and as in Lu 2:40, Hilgenfeld), of the grace of God, since here as there it is used absolutely, and Ac 4:34 would thus be a proof of the efficacy of this grace, cf. 2Co 9:14 **χάρις**, as Bengel maintains, may include grace, favour with God and man, as in our Lord himself, *Gratia Dei et favor populi*.

#### **Acts 4:34**

**οὐδὲ γὰρ ἐνδεής:** cf. De 15:4, where the same adjective occurs; cf. Ac 15:7 Ac 15:11, Ac 24:14, Isa 41:17. No contradiction with Ac 6:1, as Holtzmann supposes; here there is no ideal immunity from poverty and want, but distribution was made as each fitting case presented itself:

**ὅσοι γὰρ** *aorist* ut jam nemo vel fundum vel domum propriam haberet, sed: vulgo *saepe* hoc fiebat *imperfect* ad supplendum fiscum communem pauperibus destinatum; itaque nunquam deerat quod daretur,

**τὰς τιμὰς τῶν πιπρασκομένων,**

**κτηήτορες** in N.T. only here, rarely elsewhere, see instances in Wetstein; not in LXX, but cf. Symmachus, Joe 1:11.

#### **Acts 4:35**

The statement marks, it is true, an advance upon the former narrative, Ac 2:44, but one which was perfectly natural and intelligible. Here for the first time we read that the money is brought and laid at the Apostles

The fact that Barnabas is expressly mentioned as laying the value of his field at the Apostles

**παρὰ τοὺς πόδας:** the Apostles are represented as sitting, perhaps as teachers, Ac 22:3, cf. Lu 2:46, and also as an indication of their authority: the expression in the Greek conveys the thought of committal to the care and authority of any one, cf. Ac 5:2, Ac 7:58, Ac 22:20, so Mt 15:30, or that of reverence and thankfulness. Oecumenius sees in the words an indication of the great honour of the Apostles, and the reverence of those who brought the money. Friedrich notes the expression as characteristic of St. Luke

**δεδίδετο:** impersonal, or τὸ ἀργύριον may be supplied, Viteau, *Le Grec du N. T.*, p. 57 (1896), and in St. Luke

**καθότι:** only found in St. Luke in N. T., twice in Gospel, four times in Acts; Lu 1:7 Lu 19:9, Ac 2:24 Ac 2:45 Ac 4:35 Ac 17:31; on the imperfect with ἄν in a conditional relative clause, Burton, *N. T. Moods and Tenses*, pp. 13, 125, and Viteau, *Le Grec du N. T.*, p. 142 (1893), cf. Ac 2:45 Ac 2:33-35 are ascribed by Hilgenfeld to his

#### **Acts 4:36**

**ἰωσήφ δέ:** δέ introduces the special case of Barnabas after the general statement in Ac 4:34.

**ὁ ἑπικ.,** cf. Ac 1:23. On what occasion this surname was conferred by the Apostles nothing certain is known (ἀπό as often for ὑπό, Ac 2:22), although the fact that it was conferred by them may indicate that he owed his conversion to them. Possibly it may not have been bestowed until later, and reference may here be made to it simply to identify him (N

**βαρνάβας:** most commonly derived from אבנא בר נבי (Ac 11:23} παράκλησις = edifying exhortation. But not only is אבנא an Aramaic word, whilst אבנא is Hebrew, but the above solution of St. Luke

**λευεΐτης:** although the Levites were not allowed to hold possessions in land, since God himself was their portion (Nu 18:20, De 10:9), yet they could do so by purchase or inheritance, cf. Jer 32:7-12, or it is possible that the field of Barnabas may not have been in Palestine at all (see Bengel, but, on the other hand, Wendt, in loco), and that the same Messianic regulations may not have applied to the Levites in other countries (Wetstein). It would also seem that after the Captivity the distribution of land, according to the Mosaic Law, was no longer strictly observed (Overbeck, Hackett Hastings

**κύπριος τῷ γένει:** soon after the time of Alexander, and possibly before it, Jews had settled in Cyprus, and RABP 1Ma 15:23 indicates that they were there in good numbers. This is the first mention of it in the N.T.; see also Ac 11:19-20, Ac 13:4-13, Ac 15:39, Ac 20:16, and the geographical notices in Ac 21:3, Ac 27:4. From the neighbouring island, Cyprus, Barnabas might well have been sent to the famous University of Tarsus, and so have made the acquaintance of Saul. In this way the previous acquaintance between the two men goes far to explain succeeding events, Ac 9:27: see

γένει,

**Acts 4:37**

**ἀγροῦ,** better

**τὸ χρῆμα:** rarely in this sense in the singular, only here in the N.T., and never in Attic Greek, but cf. Herod., iii., 38, and instances in Wetstein, and see Blass, in loco. The money, i.e., the proceeds, the money got (German Erl

**Acts 5:1**

**ἀνὴρ δέ τις:** in striking contrast to the unreserved self-sacrifice of Barnabas, St. Luke places the selfishness and hypocrisy of Ananias and Sapphira. It is in itself no small proof of the truth of the narrative, that the writer should not hesitate to introduce this episode side by side with his picture of the still unbroken love and fellowship of the Church. He makes no apology for the facts, but narrates them simply and without comment.

**ἀνανίας**

**σαπφείρη,** so also W.H., either from σάπφειρος (σάμφ., so here σαμφ., Blass), a sapphire, or from the Aramaic ܫܪܐ, beautiful. The latter derivation is adopted by Blass (Grammatik des N. G., p. 8), and Winer-Schmiedel, p. 76. It is declined like σπεῖρα, μάχαιρα, Ac 10:1 Ac 12:2, etc., in N.T., and so makes dative η, Winer-Schmiedel, pp. 80, 93, and Blass, u. s.

**κτῆμα** = χωρίον, Ac 5:3: but may mean property of any kind. It is used in the singular several times in the LXX, as a possession, heritage, etc., Job 20:29, Pr 12:27 Pr 31:16, RABP Wis 8:5, RABP Sir 36 51:21, etc.

**Acts 5:2**

**ἐνοσφρίσαιτο**: may merely mean from its derivation, to set apart νόσφι. But both in LXX and N.T. it is used in a bad sense of appropriating for one

**ἀπό**: the same combination in Jos 7:1 (cf. Ac 2:17 above, ἐκχεῖν ἀπό, cf. Hebrew י. See Bengel

**συνειδυίης**: it was thus a deliberate and aggravated offence.

On the irregular form, instead of -υιας, cf. the LXX, Ex 8:21 Ex 8:24, 1Sa 25:20; and see also Winer-Schmiedel, p. 81, note, and Blass on instances from the papyri, in loco.

**παρὰ τοὺς πόδας**: a further aggravation, {Ac 4:35} since the money was brought ostentatiously to gain a reputation for the donors. Blass well comments:

### Acts 5:3

**διὰ τί**: not simply

**ἐπλήρωσεν**, occupavit (cf. Joh 16:6), so that there is room for no other influence, Ec 9:3. On the Vulgate, tentavit, which does not express the meaning here, see Felten

**ψεύσασθαι**, sc., ὥστε, often omitted; cf. Lu 1:54, the infinitive of conceived result, see Burton, N. T. Moods and Tenses, pp. 148, 154. The verb with the accusative of the person only here in N.T., but in LXX, De 33:29, Ps 65:3, Isa 57:11, Ho 9:2, RAPC 4Ma 5:34, etc., and frequently in classical writers.

### Acts 5:4

**οὐχί**,

**πραθέν**, i.e., the price of it when sold (rectius πραθέντος τὸ ἀργύριον, cf. Viteau, Le Grec du N. T., p. 57 /1896); so αὐτὰ in Ac 2:45 is used for the prices of the possessions and goods sold. The whole question, while it deprived Ananias of every excuse, also proves beyond doubt that the community of goods in the Church of Jerusalem was not compulsory but voluntary.

**ἐξουσία**, power or right (ἐξέσσι):

**τί ὅτι**, sc., τί ἔστιν ὅτι, cf. Lu 2:49, and Viteau, Le Grec du N. T., p. 101 (1893), Blass, Grammatik des N. G., p. 173.

**ἔθου ἐν τῇ καρδίᾳ σου**, Ac 19:21, and Lu 21:14. The phrase is rightly described as having a Hebraistic colouring, cf. LXX, 1Sa 21:12, Da 1:8, Hag 2:16 Hag 2:19, Mal 1:1, and the Homeric θέσθαι ἐν φρεσὶ, ἐν θυμῷ βάλλεσθαι.

**τὸ πρᾶγμα τοῦτο**: so frequently in LXX, Ge 44:15, Ex 1:18, Jos 9:24, 1Ch 21:8; Viteau, Le Grec du N. T., p. 149 (1896).

**οὐκ ἐψεύσω**: the words do not here of course mean that Ananias had not lied unto men, but an absolute negative is employed in the first conception, not to annul it, but rhetorically to direct undivided attention to the second, cf. Mt 10:20, Mr 9:37, 1Th 4:8, Winer-Moulton, Le 8,6. The dative of the person is found after ψεύδεσθαι in the LXX, but not in classical Greek. The sin of Ananias was much more than mere hypocrisy, much more than fraud, pride or greed

### Acts 5:5

**ἀκούων**,

**ἐξέψυξεν:** only found here, in Ac 5:10 of Sapphira, and Ac 12:23 of the death of Herod, in the N.T.; not found in classical writers, and only twice in the LXX, Jud 4:21 where A reads it to describe the death of Sisera, but = a Hebrew word which may only mean to faint, to faint away; Eze 21:7 (12) where it translates a Hebrew word נָח meaning to be faint-hearted, to despond, to be dim. But as Blass points out it is used by Hippocrates; indeed it would seem that its use is almost altogether confined to medical writers (Hobart, Zahn). It is therefore a word which may probably be referred to St. Luke

**καὶ ἐγένετο φόβος μέγας κ. τ. λ.,** i.e., upon all who were present, as distinct from Ac 5:11

## Acts 5:6

**ἀναστάντες,** see on Ac 2:14.

**οἱ νεώτεροι:** the fact that they are called simply νεανίσκοι in Ac 5:10 seems decisive against the view that reference is made to any definite order in the Church. Nor is it certain that we can see in the fulfilment of such duties by the νεώτεροι the beginnings of the diaconate, although on the natural distinction between πρεσβύτεροι and νεώτεροι it may well have been that official duties in the Church were afterwards based, cf. 1Ti 5:1, Tit 2:1-6, 1Pe 5:5, Clem. Rom. i:3; iii:3; xxi:6;; Polycarp, Epist., Acts v, 3 (cf. Lu 22:26). In comparatively early days it belonged to the duties of the deacons to provide for the burial of the strangers and the poor, but it seems hardly probable that οἱ νεώτεροι were appointed as a separate body to bury the dead, before any attempt had been made to relieve the Apostles of the more pressing duty of distributing the public funds, Ac 6:1. On the other hand it is possible that the company of public

**συνέστειλαν,**

**ἐξενέγκαντες:** outside the walls of the city, the usual place for graves

**ἔθαψαν:** partly for sanitary reasons, partly to avoid defilement; the interval between death and burial was very brief, especially in Jerusalem (Nu 19:11, De 21:23; Hamburger, u. s., i., 2, 161, *eighth edition*, p. 188).

## Acts 5:7

**ἐγένετο δὲ** cf. for construction Lu 5:1 Lu 5:17 Lu 8:1 Lu 8:22 Lu 9:51 Lu 14:1, etc. Hebraistic, if not strictly a Hebraism; on καὶ thus uniting two co-ordinate statements with ἐγένετο see Plummer

**διάστημα:** as if a nominative absolute, here parenthetical from ὥς, cf. Lu 9:28. Cf. Viteau, *Le Grec du N. T.*, p. 83 (1896). St. Luke alone uses διάστημα (only here in N.T.), cf. Polyb., ix., 1, 1; διάστημα τετραετής, and the verb δίστημι, cf. Lu 22:59 Lu 24:51, Ac 27:28. In Apocryph. Act. Andrea, 14, we have ἡμιωρίου διάστημα (Lumby), and in LXX, cf. Ecclesiast., prol., 24, RAPC 3Ma 4:17.

**ὥς** = ὥσεί, fere, cf. Ac 1:15, Ac 2:4, etc.

**ὥρῳ τριῶν:** N

## Acts 5:8

**τοσοῦτου,** monstrat pecuniam, Blass, so Z

## Acts 5:9

**τὶ ὅτι,** Ac 5:4. συνεφωνήθη: only here in the N.T. in the passive, for its use in the active, Ac 15:15. Blass maintains that this passive usage συμφωνεῖται τισι is Latin rather than Greek (convenit inter aliquos), and

that it may have arisen from the intercourse between Greeks and Romans, see in loco, and Grammatik des N. G., pp. 112, 235; in LXX only in the active. Cf. also Viteau, Le Grec du N. T., p. 155 (1893).

**πειράσαι:** the rendering

**ἰδοῦ,** see on Ac 1:10. οἱ πόδες, cf. Lu 1:79, Ro 3:15 Ro 10:15. A Hebraistic expression **ἐξοίσουσίν σε,** see on Ac 5:6.

### Acts 5:10

**παραχρήμα,** see on Ac 3:7. The introduction of the word shows that the writer regarded the death as supernatural, see above on Ac 5:5. πρὸς, by, beside her husband = παρά with dative, Blass, Grammatik des N. G., p. 135, note; Winer Moulton, xlix. h. Although the whole narrative shows that in each case the death was caused by the judgment of God, yet nothing whatever is said as to the world beyond the grave: {1Pe 4:6} St. Augustine

### Acts 5:11

**φόβος μέγας:** evidently one purpose in the infliction of this stern penalty was at once obtained, see above on Ac 5:5.

**ἐφ' ὅλην τὴν ἐκκλησίαν:** St. Luke, as it seems, uses the word ἐκκλησία here for the first time. Dr. Hort thinks that he may employ it by anticipation, and that we cannot be sure that it was actually in use at this early date (Ecclesia, p. 49), but, as the same writer reminds us, our Lord

### Acts 5:12

**δέ:** merely transitional; ἐγένετο marking the continuance of the miracles; διὰ τῶν χειρῶν characteristic of St. Luke in Acts, cf. Ac 2:23 Ac 7:25 Ac 11:30 Ac 14:3 Ac 15:23 Ac 19:11. On Luke

**στοῦ σολ., Ac 3:11.**

**ἅπαντες,** cf. Ac 2:1, including other believers as well as the Apostles, see below. ὁμοθυμαδὸν, see Ac 1:14.

### Acts 5:13

**τῶν δὲ λοιπῶν:** variously interpreted (1) of the rest of the believers in contrast to the Apostles, but this is unnatural, as the Apostles are not elsewhere regarded as objects of fear to their fellow-believers, and ἅπαντες above certainly need not = ἀπόστολοι as Hilgenfeld interprets it. See, however, Alford, in loco, and Gore, Church and the Ministry, p. 256, note. J. Lightfoot applies ἅπαντες to the hundred-and-eight (the Apostles making up the hundred-and-twenty), who durst not join themselves in the dignity and office of Apostleship, properly so called, having seen the judgment that one of the Twelve had brought upon Ananias, one of their own number (as Lightfoot ranks Ananias amongst the hundred-and-twenty); (2) of non-believers as contrasted with ἅπαντες; this is adopted by Blass, but it obliges him to translate κολλᾶσθαι, se eis immiscere = interpellare, vexare, whereas the word is more often used, as he admits, both in the Acts and in the LXX of friendly intercourse קָרַב, De 10:20, 2Sa 20:2, 2Ki 18:6, Ps 119:31, cf. Ac 8:29 Ac 9:26 Ac 10:28 Ac 17:34; (3) of the rest including ὁ λαός, who stood aloof from joining their lot, but at the same time regarded them with respect; (4) of the rest, i.e., rulers, scribes, priests, men of position, as contrasted, ἀλλά, with the λαός, the populace, cf. Ac 4:21, where the same contrast is marked (so Hort, Page, Rendall), see also Lu 21:38. For κολλᾶσθαι see further on Ac 5:36.

### Acts 5:14

**μᾶλλον δὲ προσετίθεντο:** the favour of the people which still protected the Church (cf. Ac 5:17) resulted in further increase of believers,

**γυναικῶν:** this mention of women forms as it were an introduction to the further mention in Ac 6:1 ff., cf. Ac 8:3, where women are again mentioned amongst the victims in the general persecution of the Church (see Plumptre

## Acts 5:15

**ὥστε καὶ εἰς,**

**κατὰ,** T.R., so Alford, Meyer,

**πλατείας,** feminine of the adjective πλατύς, sc., ὁδός, a broad way, so here, the open streets, in classical Greek, and frequently in LXX, chiefly for Hebrew, רחב, RAPC Tob 13:17, RAPC Jdt 1:14 /RAPC Jdt 7:14 /RAPC Jdt 7:22, RAPC 1Ma 1:55 /RAPC 1Ma 2:9, RAPC 3Ma 1:18, used by St. Luke three times in his Gospel, Ac 10:10, Ac 13:26, Ac 14:21, but only here in Acts, see below on Ac 9:11. For κλινῶν read κλιναρίων, which is found only here in N.T., not at all in LXX, and very rarely in other Greek authors, Aristoph., Frag., 33, d, and Arrian, Epict. Diss., iii., 5, 13, where it is used for the couch of a sick person; Artem., Oneir., ii., 57. As Dr. Hobart points out, St. Luke employs no less than four different words for the beds of the sick, two in common with the other Evangelists, viz., κλίνη (not in John), and κράβατος (not in Matthew). But two are peculiar to him, viz., κλινίδιον (Lu 5:19 Lu 5:24), and κλινάριον only here. Neither word is found in the LXX, but κλινίδιον, although rare elsewhere, is used in Artem., also in Plutarch, and Dion. Hal. (Antiq. Rom, vii.68), for a litter for carrying the sick, Hobart, Medical Language, etc., pp. 116, 117. Dr. Kennedy sees in κλινίδιον an instance of rare words used by the comic poets, especially Aristophanes, found also in the N.T., and almost nowhere else, and hence a proof of the

**ἐρχομένου πέτρου,** genitive absolute,

**κἄν** = καὶ ἐάν

**ἐπισκιάση** with dative, Lu 1:35, Mr 9:7; so W.H., future indicative σῃ, a construction common with ὅπως in classical Greek (Page); for other examples of the future indicative with ἵνα see Viteau, Le Grec du N. T., p. 81 (1893), of which several are found in the N.T., although not in classical Greek; cf. Lu 14:10 Lu 20:10, 1Co 9:18, 1Pe 3:1, Ac 21:24, W.H.; Joh 7:3, Ga 2:4, etc.; Burton, u. s., p. 86. Undoubtedly this action of the people showed the lively power of their faith (Chrys., Theod., Aug), but the further question arises in spite of the severe strictures of Zeller, Overbeck, Holtzmann, as to how far the narrative indicates that the shadow of Peter actually produced the healing effects. Ac 5:16 shows that the sick folk were all healed, but Z

## Acts 5:16

**δὲ καὶ:** very common in St. Luke, Lu 2:4 Lu 3:9 Lu 5:10 Lu 9:61 Lu 14:12, etc., and also nine times in Acts. St. John uses it frequently, but seldom in Matt. and Mark; used for the sake of giving emphasis.

**πέριξ** only here, strengthened for περί, not in LXX, but see Hatch and Redpath, found in Acta Andr. et Matth. Apocr., 26 (see Lumby

**τῶν π. πόλεων,**

**ὀχλουμένους:** only here in N.T., cf. Lu 6:18, οἱ ἐνοχλούμενοι (W.H., R.V.) ὑπὸ πν. ἀκαθ. Both verbs are peculiar to St. Luke in the N.T. in connection with disease (ἐνοχλεῖν is used in Heb 12:15 in a different sense), and both were often used by medical writers. In RAPC Tob 6:8, ὀχλῆ the simple verb is used of the vexing and disturbing of an evil spirit, and ἐνοχλεῖν is used several times in the LXX, of being

troubled with sicknesses, Ge 48:1, 1Sa 19:14 1Sa 30:13, Mal 1:13. So J. Weiss, who is by no means inclined to overrate Dr. Hobart

### Acts 5:17

**ἀναστάς**, see on Ac 1:15, cf. Ac 6:9: it may denote a hostile intention (but need not force this), Mr 3:26, Lu 10:35, Mt 12:41, in LXX, Job 16:8; see Overbeck, Blass, Weiss; ὁ ἀρχ., i.e., Annas not Caiaphas, Ac 4:6.

**πάντες οἱ σὺν αὐτῷ**: the context seems to imply that more are included than referred to in Ac 4:6.

**ἡ οὖσα αἵρεσις** (=οἱ εἰσιν αἵρεσις), a rare employment of the relative in the N.T., but found in Luke and Paul, most of all in the latter; cf. Ac 16:12, 1Co 3:17, Ga 3:16, Eph 3:13, Ac 6:2, Php 1:28, etc. (cf. Re 4:5 Re 5:9); Viteau, Le Grec du N. T., p. 192 (1896).

**αἵρεσις**: (1) a choosing, choice, so in classical writers, cf. also LXX, Le 22:18 Le 22:21, RAPC 1Ma 8:30; (2) that which is chosen, a chosen method of thought and action; (3) later, a philosophic principle; those who have chosen certain principles, a school, a sect, so six times in Acts. It is used thrice elsewhere in N.T., 1Co 11:29, Ga 5:20, 2Pe 2:1 in the plural, of factions or parties within the Church; in its later ecclesiastical use, applied to doctrines,

**ζήλον**: jealousy, R.V., so rightly A.V in Ac 13:45; Wycliffe

### Acts 5:18

**ἐπέβαλον τὰς χεῖρας**: a phrase used twice in St. Luke

**ἐν τηρήσει δημοσίᾳ**,

### Acts 5:19

**ἄγγελος δὲ κ.**: the narrative must be accepted or rejected as it stands. As Wendt, following Zeller in earlier days, candidly admits, every attempt to explain the narrative by referring the release of the prisoners to some natural event, such as an earthquake or lightning, or to some friendly disposed person, who with the assistance of the gaoler opened the prison doors, and who was mistaken by the Apostles for an angel in the darkness and excitement of the night, is shattered at once against the plain meaning of the text. Nor can it be deemed satisfactory to believe that St. Luke has unconsciously given us two narratives of the liberation of St. Peter, here and in 12, and that the former is merely an echo of the later deliverance transferred to an earlier date (Weiss, Sorof, Holtzmann). But St. Luke had the best means of knowing accurately the events narrated in 12 from John Mark (see below on Ac 12, and Ramsay, St. Paul, etc., p. 385), Introd., p. 17, and there is no ground whatever for supposing that 12 is simply an embellished version of this former incident. Attempts have been made to show that St. Luke introduces the same doubling of narratives in his Gospel (Wendt, Holtzmann), e.g., the sending forth of the disciples in Ac 9:3 and Ac 10:1, but the former chapter is concerned with the mission of the Twelve, and the latter with that of the Seventy. Further objections have been made as to the uselessness of the miracle *{Ac 5:21}* *tum ira adversariorum magis accenditur; nihilominus Deus suos perire non patitur.* *{Ac 5:28}* is surely not strange, although it may well have influenced their subsequent deliberations; that the action of the Sadducees should now be more coercive than on the former occasion was only natural on the part of men who feared that vengeance would be taken on them for the death of Jesus by an uprising of the people (Ac 5:28 Ac 5:26).

**διὰ νυκτὸς** = νυκτός, νύκτωρ (cf. Lu 2:8) in classical Greek. The phrase is used four times by St. Luke in Acts, cf. Ac 16:19 Ac 17:10 Ac 23:31, and cf. Lu 5:5 (and Ac 9:37, διὰ τῆς ἡμέρας): nowhere else in N.T. In all the passages Meyer thinks that the expression means throughout the night, but such a meaning would be inconsistent with the context at all events here and in Ac 16:19; and Ac 17:10 is doubtful.

## Acts 5:20

**πορεύεσθε:** characteristic of St. Luke both in Gospel and Acts. The word appears here in Acts for the first time, and it is found in St. Luke

**σταθέντες, Ac 2:14,** on this pictorial use of the word, see Page

**ἐν τῷ ἱερῷ:** they were to speak not only boldly but publicly.

**τῆς ζωῆς ταύτης** (cf. Ac 13:26, τῆς σωτηρίας ταύτης, and Ro 7:24), i.e., the life to which the whole Apostolic preaching referred, the life which the Sadducees denied, bestowed by him who was himself the Resurrection and the Life, cf. Ac 3:15, Ac 4:12. This or a similar explanation is accepted by Holtzmann, Wendt, Weiss, Z

## Acts 5:21

**ὑπὸ τὸν ὄρθρον,** {Joh 8:2} ὑπὸ = sub, circa (of time), so in classical Greek, Blass, Grammatik des N. G., p. 132. The first sacrifice took place in the Temple very early, Edersheim, Temple and its Services, p. 132, and it may be that the Apostles went to catch the people at the hour of their early devotions (Plumptre).

**ὑπό** is used nowhere else in the N.T. with an accusative in this sense, cf. RAPC Tob 7:11, al; ὑπὸ τὴν νύκτα, RAPC 3Ma 5:2

**παραγενόμενος:** having come, i.e., to the place where the Sadducees met, not merely pleonastic; the verb may fairly be regarded as characteristic of St. Luke in both his writings

**τὸ συνέδριον** καὶ πᾶσαν τὴν γερουσίαν: does γερουσία represent an assembly or body in addition to the συνέδριον, or do the two words represent the same Court? The word γερ. appears nowhere else in the N.T., but in the LXX it is used in several places of the Jewish Sanhedrim, RAPC 1Ma 12:6, RAPC 2Ma 1:10 /RAPC 2Ma 4:44 /RAPC 2Ma 11:27, Jud 4:8 Jud 14:4 Jud 15:8. In the N.T. the Sanhedrim is also called πρεσβυτέριον, Lu 22:66, Ac 22:5. If the two words denote the same body καὶ must be regarded as merely explicative (so Wendt as against Meyer) to emphasise the solemn importance and representative nature of the assembly (so Grimm-Thayer to signify the full Sanhedrim sub Ac 5: γερ. and so apparently Blass). If we adopt Rendall

**δεσποτήριον, Ac 16:26;** Thuc. vi. 60 and LXX, Ge 39:20-23 Ge 40:3-5. On the jurisdiction of the Sanhedrim and its right to order arrests by its own officers, and to dispose of cases not involving capital punishment, Sch

## Acts 5:22

**ὑπηρέται:** apparently some of the Temple guard, Ac 5:26; see above on ὁ στρατηγός Ac 4:1, and Edersheim, Temple and its Services, pp. 119, 120. In the N.T. the word is not used of the military.

**ἀναστρέψαντες:** used only here in this sense, {Ac 15:16 is not strictly a parallel} cf. LXX, Ge 8:9, 1Ki 20:5, and frequently.

## Acts 5:23

**ἐν πάσῃ ἀσφαλείᾳ,**

## Acts 5:24

**ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχ.:** if we retain ὁ ἱερεὺς it must mean the high priest, Ac 5:27, cf. RAPC 1Ma 15:1; Jos., Ant., vi., 12, 1. But Weiss and Wendt both follow W.H. and R.V., and omit ἱερεὺς καὶ ὁ (so Blass). ὁ στρατ. and οἱ ἀρχ. are thus closely united by the τε καὶ, inasmuch as the former in the flight of the prisoners had the greatest responsibility, and the ἀρχ. had occasioned the imprisonment, Ac 5:17. The στρατ. τοῦ ἱερ. was present at the meetings of the Sanhedrim, and assisted in their deliberations.

**ἀρχιερεῖς:** see on Ac 4:1. The word is probably used as including the heads of the twenty-four courses, those who had been high priests and still retained the title, and also those referred to in Ac 4:6. Sch

**δηπόρουν, Ac 2:12,**

See on **περὶ αὐτῶν**, sc., λόγοι: not the Apostles, as Alford and Meyer.

**τί ἂν γένοιτο τοῦτο,**

**Acts 5:25**

**ἰδοὺ** on the characteristic use of the verb εἶναι after ἰδοὺ or ἴδε in St. Luke

**παραγεν.**, see on Ac 5:22.

**ἐστῶτες**, cf. Ac 5:20. antitheton: posuistis (Bengel).

**Acts 5:26**

**ἤγαγεν:** but imperfect with W.H. and Weiss, so Blass

**οὐμετὰ βίας**, {Ex 14:25} βία three or four times in Acts only, Ac 21:35, Ac 24:7 (omit W.H., R.V.), Ac 27:41; used in the LXX in the same sense as here and with the genitive, cf. Ex 14:25 (cf. Ac 1:14), RAPC 3Ma 4:7; classical usage more frequently has βία, ἐκ βίας, etc.

**ἐφοβοῦντο γὰρ:** the favour of the people which the Apostles so fully enjoyed at this time might well have caused an outbreak of fanaticism as later in the case of Stephen. The subjects to ἐφοβ. and to ἔστησαν (27) are ὁ στρατ. and οἱ ὑπηρέται. St. Chrysostom well comments on those who would thus fear

**ἵνα μὴ λιθασθῶσιν:** the reading μὴ undoubtedly correct, so W.H., Wendt, Weiss, Blass.

**τὸν λαόν:** denoting the persons feared, and μὴ λιθασ., the thing feared, so that the meaning is as in R.V.,

**λιθασ.:** very seldom in Attic Greek, where we should expect καταλέγειν; only twice in LXX, 2Sa 16:6 2Sa 16:13, where usually λιθοβολέω (not used in classical writers, but six or seven times in N.T.); but λιθάζειν is found eight or nine times in N.T.

**Acts 5:27**

**ἔστησαν**, cf. Ac 4:7, during the investigation the judges would sit, Ac 6:15, Ac 23:3, the accused, the witnesses, and those speaking, stood, Mr 14:57 Mr 14:60, Ac 4:7 Ac 5:27 Ac 5:34 Ac 6:13 Ac 23:9, o. Holtzmann, Neutestamentliche Zeitgeschichte, p. 177.

**Acts 5:28**

**παραγγελία παρηγγεῖλαμεν:** for the Hebraism cf. Ac 4:17,

**ἐπὶ τῷ ὀνόματι τούτῳ, Ac 4:17**, here as there the Council do not mention the name of Jesus, perhaps because they disdained it; in sharp contrast stands not only St. Peter

**τὴν ἱερουσαλήμ:** fem. here and elsewhere, cf. Ga 4:25, Re 3:12, so in Mt 2:3, Blass, Grammatik des N. G., p. 32; WinerSchmiedel, p. 153.

**βούλεσθε:** the charge was untrue

**ἐπαγαγεῖν, Ac 18:6**, Ac 22:20, and 2Sa 1:16, cf. 2Pe 2:1 2Pe 2:5; nowhere else in N.T.

**ἐφ' ἡμᾶς:** to bring his blood upon us, i.e., the vengeance of the people for his murder, αἷμα pro φόνον, Hebraistic

## Acts 5:29

St. Peter as the spokesman, primus inter pares; the Apostles as a body are associated with him in his answer:

**ἀποκ.,** cf. Viteau, Le Grec du N. T., p. 112 (1896).

**πειθαρχεῖν:** only used by St. Luke and St. Paul; cf. Ac 5:32, Ac 27:21, Tit 3:1; in this chapter and in St. Paul, in its classical use, obeying one in authority, or τοῖς νόμοις, etc. The word is used in Polybius, and Josephus, and frequently in Philo, but only three times in the LXX cf. RAPC 1Es 8:94, of obeying the law of the Lord. The reply of St. Peter, who speaks for all the Apostles, is practically the same as in Ac 4:19, but still more decisive in its tone as was natural after the recent command, Ac 5:20.

## Acts 5:30

**ὁ θεὸς τῶν πατέρων ἡμῶν**, cf. Ac 3:13. St. Peter, as before, will not dissociate himself from the common wealth of Israel, or his hearers from the message and works of the Christ.

**ἤγειρεν:** does this word refer to the Resurrection, or to the sending of Jesus into this world, and his raising up by God as the Messiah? The former is the view taken by St. Chrysostom, Oecumenius, Erasmus, and amongst moderns by Meyer-Wendt, N

**διεχειρίσασθε**, cf. Ac 26:21,

**κρεμάσαντες ἐπὶ ξύλου**, LXX, Ge 40:19, De 21:22-23, Jos 10:26, Es 5:14 Es 6:4. {Ga 3:13} Although St. Luke uses κρευασθεῖς of crucifixion, Lu 23:39, St. Peter alone uses the exact phrase of the text given in Ac 10:39, and so he too has ξύλον, 1Pe 2:24, for the Cross (although St. Paul uses the same word, Ac 13:29). The word may therefore have a place amongst the many coincidences between St. Peter

## Acts 5:31

**ἀρχηγὸν καὶ σωτῆρα:** the former word as it is used here without any qualification, cf. Ac 3:15, may imply, like σωτῆρα, a reference to the earlier days of Israel

**ὕψωσεν τῇ δεξιᾷ αὐτοῦ**, cf. Ac 2:33:

## Acts 5:32

**ῥημάτων:** here = Hebrew רב, cf. Ac 10:37 (Grotius, Blass), the words standing for their contents, i.e., the things, the facts.

Meyer understood the facts to be the Resurrection and Ascension of Jesus, but Wendt understands them to be the gifts of the Messianic salvation mentioned in Ac 5:31, and compares Ac 5:20. But the use of the word in Ac 5:20 need not limit its use here: the Apostles were called above all things to witness to the facts of Christ

**καὶ τὸ πνεῦμα τὸ ἅγιον δέ:** on the expression see Ac 4:8. The Holy Ghost συμμαρτυρεῖ with the Apostles, Ro 8:16 (cf. Ac 15:28). We may well compare with these words of St. Luke our Lord

**τοῖς πειθαρχοῦσιν αὐτῷ:** not to be limited to the Apostles, although by repeating this verb used at the opening of the speech St. Peter intimates that the ὑπακοή τῆς πίστεως {Ro 1:5} was the first requisite for the reception of the divine gift. In their own case the witness of the Spirit had been clearly shown, not only in the miracles which the Apostles had done, but also in the results of their preaching, in the enthusiasm of their charity, and we need not limit with N

### Acts 5:33

**διεπρίοντο:** lit., were sawn asunder (in heart), dissecabantur, Vulgate (cf. use of findo in Persius and Plautus), cf. Ac 7:54, {Lu 2:35} Euseb., H. E., Ac 5: 1:,6 (see Grimm, sub Ac 5). The word is used in its literal sense in Aristoph., Equites, 768, Plato, Conv., p. 193 a, and once in the LXX, 1Ch 20:3. The rendering

**ἀνελεῖν:** the verb is found no less than nineteen times in Acts, twice in St. Luke {2Th 2:8} often used as here in LXX and classical Greek; it is therefore not one of those words which can be regarded as distinctly medical terms, characteristic of St. Luke (so Hobart and Zahn), although it is much used in medical writers. The noun ἀναίρεσις, Ac 8:1, is only found in St. Luke, and is also frequent in medical writers, Hobart, Medical Language of St. Luke, pp. 209, 210; but this word is also used in LXX of a violent death or destruction, cf. Nu 11:15, RAPC Jdt 15:4, RAPC 2Ma 5:13. At the same time it is interesting to note that ἐπιχειρεῖν, another medical word characteristic of St. Luke, and used by him in the sense of attempting, trying, is found with ἀνελεῖν in Ac 9:29, cf. Zahn, Einleitung, ii., p. 384, with which Hobart compares ὁ μὲν γὰρ ἱατρὸς ἀνελεῖν ἐπιχειρεῖ τὸ νόσημα (Galen), see in loc

o.

### Acts 5:34

**ἀναστὰς,** see Ac 5:17.

**συνεδρίω:** the word is used here and in Ac 5:27 above, without γερονσία, and this seems to indicate that in Ac 5:21 the Sanhedrim is meant, and no additional council. **γαμαλιήλ:** it has sometimes been urged that Saul, the persecutor, could not have been the pupil of such a man as is here described

Gamaliel appears as an ordinary member, and there can be no reasonable doubt that the high priest was always the President during the Roman-Herodian period. Not until after the destruction of Jerusalem, when the priesthood had lost its importance, was a Rabbi chosen as President of a reconstituted Sanhedrim. For a summary of the views for and against the Rabbinic tradition that this Gamaliel was the President of the Sanhedrim, see Appendix iii.,

**νομοδιδάσκαλος:** only in St. Luke and St. Paul, cf. Lu 5:17, 1Ti 1:7, almost = γραμματεὺς, νομικός, not found in LXX.

**βραχύ (τι):** =

**ἔξω ποιεῖν** (hinausthun): only here in this sense, cf. Blass, in loco, for classical instances, and cf. Ps 141:8 (Symmachus)

## Acts 5:35

**ἄνδρες ἰσραηλεῖται**, see on Ac 2:22. προσέχετε ἑαυτοῖς: phrase only found in St. Luke, cf. Lu 12:1 Lu 17:3 Lu 21:34, and Ac 20:28. προσέχειν without the pronoun is found six times in Matthew alone of the Evangelists, but in LXX frequently used in the phrase πρόσεχε σεαυτῷ. The phrase may be connected with ἐπὶ τοῖς ἀνθρώποις τούτοις,

**τί μέλλετε πράσσειν**, quid acturi sitis, Vulgate. Burton, N. T. Moods and Tenses, p. 36, μέλλειν never found with future infinitive except in the phrase μέλλειν ἔσεσθαι used in Acts, almost always has a present infinitive, although its force is akin to that of the future (Grimm-Thayer); also Simcox, Language of the N. T., p. 120. μέλλειν is used over thirty times in Acts in all its parts, and is found very often in St. Luke

## Acts 5:36

**πρὸ γὰρ τούτων τῶν ἡμερῶν**: Gamaliel appeals to the experience of the past

**ἀνέστη**, cf. Ac 7:18, like the Hebrew קָם, and so constantly in LXX, Ex 1:8, De 13:1 De 34:10, Jud 2:10 Jud 4:9 Jud 5:7, etc.

**θεῦδας**: St. Luke evidently places Theudas before Judas. But a difficulty arises from the fact that the only Theudas of this period known to us is placed by Josephus in the reign of Claudius, about the year 44, 45. He gave himself out as a false prophet, gathered round him

**λέγων εἶναί τινα ἑαυτόν**: of consequence, really

**προσεκολλήθη**: better reading προσεκλίθη, a word not found elsewhere in N.T., cf. RAPC 2Ma 14:24; and so also in LXX, cf. Psalms 39(40):2, Symmachus; cf. Polyb., iv., 51, 5; so also πρόσκλις; for its further use see Clem. Rom., Cor., xlvii., 4

**ὥσεί (ὥς) τετρακοσίων**, see above on

**ἀνηρεθή**, see also on ἀναιρέω, Ac 5:33, often of violent death in Acts. The two clauses stand in sharp contrast

**διελύθησαν κ. τ. λ.**: nowhere else in N.T., but its use is quite classical, cf. Thuc., ii., 12; Xen., Cyr., Acts v, 5, 43; Polyb., iv., 2. Blass remarks that the whole phrase

**ἐγένοντο εἰς οὐδέν**: phrase only here in N.T. (cf. Ac 19:27), but see in LXX, Job 24:25, Isa 40:17, RAPC Wis 3:17. γίνομαι εἰς in LXX and also in classics; in N.T. cf. Lu 13:19 Lu 20:17, Ac 4:11, and cf. 1Th 3:5. In the first passage it is Hebraistic; in the passage before us and in 1 Thess. the phrases are quite possibly Greek, cf. especially Simcox, Language of the N. T., p. 143. The phrase is more frequent in St. Luke

## Acts 5:37

**ἐν ταῖς ἡμέραις τῆς ἀπογ.**, see Blass, in loco, on St. Luke

**καὶ ἀπέστησε λαόν**: used here transitively, and here only in the N.T., cf. De 7:4, and in classical writers, Herod., i., 76. The verb ἀφίστημι is not found in any of the Gospels except St. Luke

**ὀπίσω αὐτοῦ**: this prepositional use of ὀπ. is not found in classical writers, where the word is always an adverb. In the N.T. and LXX the prepositional use is derived from Hebrew אַחֲרָי, cf. Ac 20:30, Lu 9:23 Lu 21:8. Blass, Grammatik des N. G., p. 126.

**διασκορπίσθησαν:** it is true that the sect revived under the name of Zealots, and played an active part in the Jewish wars, but there is no reason for charging St. Luke

#### Acts 5:38

**καὶ τὰ νῦν,** cf. also in Ac 4:29, Ac 17:30, Ac 20:32, Ac 27:22. τὰ neuter accusative absolute

**ἔασατε:** ἔάω characteristic of Luke, and is only used once elsewhere in the Gospels, Mt 24:43 (also in 1Co 10:13), but twice in St. Luke

**καταλυθήσεται,**

#### Acts 5:39

**ἐάν** it has sometimes been thought that the change of mood from subjunctive to indicative,

**οὐ δύνασθε:** R.V. and W.H., δυνήσεσθε. καταλῦσαι with accusative of person in Xen., Cyr., viii., 5, 24; Plato, Legg., iv., p. 714,, cf. RAPC 4Ma 4:16. But without this addition it is usual to refer back to προσέχετε in Ac 5:35 (cf. Lu 21:34) for the construction of μήποτε; but μήποτε

**μήποτε,**

#### Acts 5:40

**ἐπίσθησαν δὲ αὐτῷ:** whatever scruples Gamaliel may have had in pressing matters against the Apostles, or even if the teaching of Christ, as some have conjectured, with much of which he might have sympathised as a follower of Hillel, had influenced his mind, or if, like Joseph of Arimathea, he too had not consented to the counsel and will of his fellow-Sanhedrists, there is no reason to suppose (see above) that he ever advanced beyond the compromise here suggested. It may be that Neander was right in his judgment that Gamaliel was too wise a man to render a fanatical movement more violent still by opposing it. Others however see in his words a mere laissez-aller view of matters, or a timid caution which betokened a mere waiter upon Providence. But at the same time there are occasions when Gamaliel

**δεῖραντες, De 25:3,** 2Co 11:24: the punishment was for minor offences, and it was now inflicted upon the Apostles because they had transgressed the command enjoined upon them previously, Ac 4:18. The Pharisees, probably by their superior number in the Sanhedrim (Jos., Ant., xiii., 10, 6), were able to secure the following of Gamaliel

#### Acts 5:41

**οἱ μὲν οὖν:** no answering δέ as after Ac 1:6, Ac 2:41, but explained because immediately upon ἐπορεύοντο (which answers to ἀπέλυσαν) follows χαίροντες, marking the attitude of the Apostles, and showing how little they proposed to obey the injunction from fear of further punishment. But see also Mr. Rendall

**ἐπορεύοντο χαίροντες:**

**κατηξιώθησαν** oxymoron, cf. 2Co 6:8-10; cf. Bengel {Ac 21:36, T.R., but not W.H. or R.V. } and here; only found once elsewhere, 2Th 1:5, in a passage where the thought of Christian suffering and inheritance is combined; RAPC 2Ma 13:12, RAPC 3Ma 3:21 /RAPC 3Ma 4:11, RAPC 4Ma 18:3. ἀτιμασθῆναι only used once elsewhere by St. Luke, cf. Lu 20:11, where it is also found in connection with δέρω.

**ὕπερ τοῦ ὀνόμ.,** {Ac 2:7 } (τοῦ κ. doubtful), cf. also Clem. Rom., ii. Cor. (so called), xiii. 4, Ignat., Eph. iii, 1, used here as the absolute use of ׀ in Le 24:11 Le 24:16, by which the Jews understood Jehovah. See Grimm, Mayor

**πᾶσαν τε ἡμέραν:** the τε joins the imperfect ἐπαύοντο closely to the preceding, indicating the continuance of the work of the Apostles in spite of threats and blows, and of their resolve to welcome suffering for Christ as an honour = κατὰ πᾶσαν ἡμέραν. This use of παύεσθαι with the participle almost entirely in Luke and Paul may be regarded as a remains of literary usage, Lu 5:4, Col 1:9, Eph 1:16; {*Heb 10:2*} Viteau, *Le Grec du N. T.*, p. 193 (1893).

**ἐν τῷ ἱερ. καὶ κατ' οἶκον:** the words may mark a contrast between the public preaching which was not discontinued, cf. Ac 5:21, and the teaching continued at home in a household assembly, or κατὰ may be taken distributively, and refer to the Christian assemblies met together in various houses in the city, as in Ac 2:46. See Z

**τὸν χρ. ι.:**

### Acts 6:1

**δὲ;** cf. Ac 1:15, and see above in Ac 5:41. There seems no occasion to regard δὲ as marking a contrast between Ac 5:41 and the opening of this chapter, or as contrasting the outward victory of the Church with its inward dissensions (as Meyer, Holtzmann, Zechler, see N{*Ac 6:1-6 belong to a special source*} others again see in Ac 6 the continuance of an earlier source or sources.

**πληθυνόντων,** when the number of the disciples was multiplying (present part.); verb frequent in LXX, sometimes intrans. as here, Ex 1:20, etc., and see Psalms of Solomon, Ac 10:1, and note in Ryle and James

**μαθητῶν,** the word occurs here for the first time in the Acts (surely an insufficient ground for maintaining with Hilgenfeld that we are dealing with a new source). The same word is found frequently in each of the Gospels, twenty-eight times in Acts (μαθήτρια once, Ac 9:36), but never in the Epistles. It evidently passed into the ancient language of the early Church from the earthly days of the ministry of Jesus, and may fairly be regarded as the earliest designation of the Christians; but as the associations connected with it (the thought that Jesus was the διδάσκαλος and his followers his μαθηταί) passed into the background it quickly dropped out of use, although in the Acts the name is still the rule for the more ancient times and for the Jewish-Christian Churches; cf. Ac 21:16. In the Acts we have the transition marked from μαθηταί to the brethren and saints of the Epistles. The reason for the change is obvious. During the lifetime of Jesus the disciples were called after their relationship to him; after his departure the names given indicated their relation to each other and to the society (Dr. Sanday, *Inspiration*, p. 289). And as an evidential test of the date of the various N.T. writings this is just what we might expect: the Gospels have their own characteristic vocabulary, the Epistles have theirs, whilst Acts forms a kind of link between the two groups, Gospels and Epistles. It is, of course, to be remembered that both terms ἀδελφοί and ἅγιοι are also found in Acts, not to the exclusion of, but alongside with, μαθηταί (cf., e.g., Ac 9:26 Ac 9:30, Ac 21:4 Ac 21:7 Ac 21:16-17): the former in all parts of the book, and indeed more frequently than μαθηταί, as applied to Christians; the latter four times, Ac 9:13 Ac 9:32 Ac 9:41, Ac 26:10. But if our Lord gave the charge to his disciples recorded in St. Mt 28:19, bidding them make disciples of all the nations, μαθητεύσατε (cf. also Ac 14:21 for the same word), then we can understand that the term would still be retained, as it was so closely associated with the last charge of the Master, whilst a mutual discipleship involved a mutual brotherhood. {*Mt 23:8*} St. Paul in his Epistles would be addressing those who enjoyed through Christ a common share with himself in a holy fellowship and calling, and whom he would therefore address not as μαθηταί but as ἀδελφοί and ἅφριοι. They were still μαθηταί, yet not of man but of the Lord (only in one passage in Acts, and that a doubtful one, Ac 9:43, is the word μαθηταί or μαθητὴς used of any human teacher), and the word was still true of them with that significance, and is still used up to a period subsequent (we may well believe) to the writing of several of Paul

**γογγυσμός** and **γογγύζειν** are both used by St. Luke (cf. Lu 5:30), by St. John, and also by St. Paul, Php 2:14, and 1Co 10:10, the noun also by St. Peter, Ac 1:4 Ac 1:9. The noun is found seven times in the

LXX of Israel in the wilderness (cf. 1Co 10:10); so in Php 2:14 it is probable that the same passage, Ex 16:7, was in the Apostle

**ἐλληνιστῶν.** The meaning of the term, which was a matter of conjecture in St. Chrysostom

**ἐβραῖοι** {Ro 1:16} and ἐβραῖος to ἐλληνιστής, Ac 6:1. In the former case the contrast lies in the difference of race and religion; in the latter in the difference of customs and language. A man might be called ἰουδαῖος, but he would not be ἐβραῖος in the N.T. sense unless he retained in speech the Aramaic tongue; the distinction was therefore drawn on the side of language, a distinction which still survives in our way of speaking of the Jewish nation, but of the Hebrew tongue. See Trench, Synonyms, i., p. 156 ff. In the two other passages in which ἐβρ. is used, Php 3:5 and 2Co 11:22, whatever difficulties surround them, it is probable that the distinctive force of the word as explained above is implied. But as within the nation, the distinction is not recognised by later Christian writers, and that it finds no place at all in Jewish writers like Philo and Josephus, or in Greek authors like Plutarch and Pausanias (Trench, u. s.).

**πρὸς,** cf. St. Lu 5:30, ἐγόγγυζον πρὸς τ. μαθητὰς αὐτοῦ.

**παρεθεωροῦντο:** not found elsewhere in N.T. and not in LXX, but used in this sense in Dem. (also by Diodorus and Dion. Hal.) = παρορᾶν, Attic: imperfect, denoting that the neglect had been going on for some time; how the neglect had arisen we are not told

**διακονία,** see below on Ac 6:2.

**καθημερινῇ:** not found elsewhere in N.T. or in LXX, only in RAPC Jdt 12:15. It is a word only used in Hellenistic Greek, cf. Josephus, Ant., iii., 10, 1; but it may be noted that it is also a word frequently employed by medical writers of a class of fevers, etc. See instances in Hobart, pp. 134, 135, and also in Wetstein, in loco.

**αἱ χῆραι αὐτῶν:** not merely a generic term for the poor and needy {Mt 23:14, omitted by W.H. and R.V.} and two of these three in an incident which he and St. Luke alone record, Mr 12:42-43, and the other time in a passage also peculiar to him and St. Luke (if we are justified in omitting Mt 23:14), viz., Mr 12:40.

## Acts 6:2

**προσκαλεσάμενοι δὲ οἱ δώδεκα:** whatever may have been the irritation caused by the pride or neglect of the Hebrews, the Apostles recognised that there was ground for complaint, and thus showed not only their practical capacities, but also their freedom from any partiality.

**οἱ δώδ.:** only here in Acts, but cf. 1Co 15:5, where St. Paul uses the title as if it were well and widely known, and required no explanation from him. It is found six times in St. Luke

**τὸ πλῆθος** = the whole Church, not the hundred-and-twenty, as J. Lightfoot. The expression is a general one, and need not imply that every single member of the Church obeyed the summons. For the word πλῆθος and the illustration of its use in religious communities on the papyri by Deissmann, see p. 73. The passage has been quoted in support of the democratic constitution of the Apostolic Church, but the whole context shows that the government really lay with the Apostles. The Church as a whole is under their direction and counsel, and the Apostles alone determine what qualification those chosen should possess, the Apostles alone lay hands upon them after prayer:

**καταλείψαντας:** on the formation of the first aorist see Blass, Grammatik, p. 43, and also Deissmann, Neue Bibelstudien, p. 18; Winer-Schmiedel, p. 109.

**διακονεῖν τραπέζαις:** there seems to be an intentional antithesis between these words and τῇ διακονίᾳ τοῦ λόγου in Ac 6:3. The Twelve do not object to the work of ministering, but only to the neglect of

ministering to the higher sustenance for the sake of the lower (Hort, Ecclesia, p. 206); thus Bengel speaks of the expression as used with indignation,

### Acts 6:3

**ἐπισκέψασθε οὖν:** the verb, though frequently used by St. Luke in both his writings, is not elsewhere used in the sense of this verse,

**μαρτυρουμένους,** cf. Heb 11:2 Heb 11:39; Hebrews cf. 4, 5, and 1Ti 5:10, Ac 10:22 Ac 22:12, also Ac 16:2; cf. its use also in Clem. Rom., Cor., Ac 17:1 Ac 18:1, etc.; Ignat., Php. xi., 1? Eph., xii. 2. See also the interesting parallels in Deissmann, Neue Bibelstudien, p. 93. In Jos., Ant., iii., 2, 5, and xv., 10, 5, it is used as here, but of hostile testimony in Mt 23:31, Joh 18:23.

**ἐπτά:** why was the number chosen? Various answers have been given to the question: (1) that the number was fixed upon because of the seven gifts of the Spirit, Isa 11:2, Re 1:4; (2) that the number was appointed with regard to the different elements of the Church: three Hellenists, three Hebrews, one Proselyte; (3) that the number was regulated by the fact that the Jerusalem of that day may have been divided into seven districts; (4) that the number was suggested by the Hebrew sacred number {Ac 16:1, where Ph in the Church at Philippi the office had evidently become established and familiar, and it is reasonable to assume that the institution of the Seven at Jerusalem would have been well known to St. Paul and to others outside Palestine,

**σοφίας:** practical wisdom, prudentia, cf. 1Co 6:5 (Blass, so Grimm); in Ac 6:10 the use of the word is different, but in both places σοφία is referred to the Spirit,

**οὓς καταστήσομεν** (on the reading whom ye, which was exhibited in some few editions of A.V., see Speaker

**χρείας:** the word might mean need in the sense of necessity, Latin opus, want, 2Ch 2:16, RAPC Wis 13:16, RAPC 1Ma 3:28, or it might mean business, Latin negotium, officium. In the LXX it seems to be employed in both senses, as also in classical writers, but here both A. and R.V. render

### Acts 6:4

**ἡμεῖς δὲ:** in marked contrast to the service of tables, etc., but still every work in the Church, whether high or low, was a διακονία.

**τῇ διακ. τοῦ λ.,** see above.

**προσκαρτερήσομεν,**

**τῇ προσ.,**

### Acts 6:5

**ἤρρεσεν ἐνώπιον:** phrase not usual in classical Greek; but ἐνώ. in this sense, so κατενώπιον ἔναντι κατέναντι, derived from the LXX (ἐναντίον frequent in LXX, is also classical); cf., e.g., De 1:23 A, 2Sa 3:36, 1Ki 3:10 1Ki 3:20, {1Ki 3:21} Jer 18:4, Jud 7:16 Jud 13:20, RAPC 1Ma 6:60 /RAPC 1Ma 8:21 (ἐναντίον,)), where the whole phrase occurs. Blass, Grammatik, p. 125, and see on Ac 4:10.

**πλήθους,** cf. Deissmann, Neue Bibelstudien, p. 60, and above on p. 73.

**ἐξελέξαντο,** see above, cf. Ac 15:22 Ac 15:25, always in the middle in N.T., {Lu 9:35 doubtful} so in LXX. Blass, Grammatik, p. 181, nearly always = ἔ. On the importance of the step thus taken as marking a distinct stage in the organisation of the Church, and in the distribution of work amongst the members of

what was now a true body politic, see Ramsay, St. Paul, p. 372; Hort., Ecclesia, p. 52, and on its further importance in the emancipation of the Church, see Lightfoot

**πλήρη:** in some MSS. the word appears as indeclinable, W.H. margin, so in Ac 6:3, Ac 19:28, Mr 8:19, 2Jo 1:8. Blass, Grammatik, p. 81. St. Luke uses the adjective twice in his Gospel, and eight times in the Acts; on his fondness for such words, see p. 73.

**πίστεως:** not in the lower sense of honesty or truthfulness, but in the higher sense of religious faith, cf. Ac 11:24,

**φίλιππον,** cf. Ac 8:5, Ac 21:8: we may probably trace his work also along the coasts of Palestine and Ph

**πρόχορον:** tradition says that he was consecrated by St. Peter Bishop of Nicomedia, and a fabulous biography of John the Evangelist had his name attached to it, as a companion of the Apostle in Asia, and his biographer

**νικόλαον προσήλυτον ἄ.:** that the name proselyte is given to him has been held by many to mark him out as the only proselyte among the Seven; otherwise it is difficult to see why he alone is so designated (so Ramsay, St. Paul, p. 375, Lightfoot, Hort, Weiss, Felten, and amongst earlier writers, De Wette and Ewald). No doubt he was a proselyte of the higher and more complete type (a

#### Acts 6:6

**ἔστησαν,** cf. Ac 1:23; for ἐνώπιον, see above.

**καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας:** change of subject. This is the first mention of the laying on of hands in the Apostolic Church. No doubt the practice was customary in the Jewish Church, Nu 27:18, De 34:9; see also Edersheim, Jewish Social Life, p. 281, and Jesus the Messiah, ii., 382, and Hamburger, Real Encyclop

#### Acts 6:7

**τῶν ἱερέων:** the reading ἰουδαίων is advocated by Klostermann, Probleme in Aposteltexte, pp. 13, 14, but not only is the weight of critical evidence overwhelmingly against it, but we can scarcely doubt that St. Luke would have laid more stress upon the first penetration of the Christian faith into districts outside Jerusalem

**ἐν ἱερουσαλήμ:** Hilgenfeld (so Weiss) considers that, as this notice implies that there were disciples outside Jerusalem, such a remark is inconsistent with the statements of the after-spread of the Church in this chapter and in 8, and that therefore the words ἐν ἱ. are to be referred to the

**ὑπήκουον τῇ πίστει:** the imperfect may denote repetition

#### Acts 6:8

**πλήρης πίστεως,** but χάριτος, R.V. Vulgate, gratia = divine grace, Ac 18:27, not merely favour with the people {Lu 5:22} On the word as characteristic of St. Luke and St. Paul, see Friedrich, Das Lucasevangelium, pp. 28, 96; in the other Gospels it only occurs three times; cf. Joh 1:14 Joh 1:16-17. See Plummer

**δυνάμεις:** not merely power in the sense of courage, heroism, but power to work miracles, supernatural power, cf. Ac 8:13 and Lu 5:17. That the word also means spiritual power is evident from Ac 6:10.

**ἐποίει,**

#### Acts 6:9

**ἀνέστησαν:** in a hostile sense, cf. Lu 10:25, Mr 14:57, and see above on Ac 5:17.

**τῆς συναγωγῆς:** in Jerusalem, Alexandria, Rome and the larger towns there was no doubt a considerable number of synagogues, but the tradition that assigned no less than four hundred and eighty to Jerusalem alone is characterised by Sch

**κυρηναίων,** see on Ac 2:9, and below, Ac 11:20, Ac 13:1.

**ἀλέξ.:** probably there was no city, next to Jerusalem and Rome, in which the Jewish population was so numerous and influential as in Alexandria. In his new city Alexander the Great had assigned the Jews a place: their numbers rapidly grew, and, according to Philo, two of the five districts of the town, named after the first five letters of the alphabet, were called {1Co 1:12} that the simplicity of his own message of Christ Crucified would not have been acceptable to hearers of the word of wisdom and the lovers of allegory. On the causes which tended to produce a distinct form of the Jewish character and faith in the city, see B.D. 2

**κλικίας:** of special interest because Saul of Tarsus would probably be prominent amongst

**συνζητοῦντες:** not found in LXX or other Greek versions of the O.T., or Apocrypha, although it may occur, Ne 2:4, in the sense of request, but the reading is doubtful (see Hatch and Redpath). In the N.T. it is used six times by St. Mark and four times by St. Luke (twice in his Gospel), and always in the sense of questioning, generally in the sense of disputatious questioning. The words of Josephus in his preface (sect. 5), B. J., may help us to understand the characteristics of the Hellenists. The same verb is used by St. Paul himself, as in this same Jerusalem he disputed, possibly in their synagogue, with the Hellenists on behalf of the faith which he was now seeking to destroy, Ac 9:29. In modern Greek the verb has always the meaning to discuss, to dispute (Kennedy).

## Acts 6:10

**καὶ οὐκ ἴσχυον ἀντιστῆναι:** the whole phrase is an exact fulfilment of Lu 21:15, cf. 1Co 1:17 1Co 2:6. πνεῦμα, as Wendt points out, was the Holy Spirit with which Stephen was filled, cf. 3, 5. Vulgate renders

## Acts 6:11

**ὑπέβαλον:** only found here in N.T., not in LXX in this sense; subornaverunt; Vulgate, submiserunt (Suet., Ner., 28), cf. Appian, B. C., i., 74, ὑπεβλήθησαν κατήγοροι, and Jos., B. J., Acts vi., 10, 41, μηνυτὺς τις ὑπόβλητος.

**ρήματα βλασφημίας** = βλάσφημα, Hebraism, cf. Re 13:1 Re 17:3, Winer-Schmiedel, p. 266.

**εἰς ᾧ οὐσῇ καὶ τὸν θεόν:** Rendall draws a distinction between λαλοῦντος

## Acts 6:12

**συνεκίνησαν:** not found in LXX or other Greek versions of O.T., or in the Apocrypha, cf. Polyb., xv., 17, 1, so too in Plutarch. As this word and συνήρπασαν are found only in St. Luke it is perhaps worth noting that they are both frequent in medical writers, see below.

**τὸν λαόν:** a crafty design to gain the people first, not only because they had hitherto favoured the Nazarenes, but because the Sanhedrim would be more inclined to take action if they felt that the people were with them, cf. Ac 4:26.

**ἐπιστάντες,** see on Ac 4:1.

**συνήρπασαν,**

**αὐτόν,** is in his view an insertion of the Redactor. Clemen regards the whole incident of the bringing before the Sanhedrim as a later addition, and as forming part of his *Historia Petri*, the revolutionary nature of Stephen<sub>{Ac 6:15 }</sub>

### **Acts 6:13**

**οὗτος:** here and in Ac 6:14 used contemptuously, iste, so Vulgate; cf. Ac 7:40, Ac 18:18, Ac 19:26, ὁ παῦλος οὗτος.

**οὐ παύεται λαλῶν:** the words in themselves are sufficient to indicate the exaggerated and biased character of the testimony brought against Stephen

**μάρτυρας ψευδεῖς, 1899).** So also in the very same manner Christ

**κατὰ τοῦ τόπου τοῦ ἁγίου τούτου:** if τούτου is retained (W.H.), phrase could refer not only to the Temple as the holy place, but also to the place of assembly of the Sanhedrim, where according to Ac 6:15 the charge was brought, which was probably situated on the Temple Mount on the western side of the enclosing wall, Sch

### **Acts 6:14**

**ὁ ναζ. οὗτος:** not part of the words of Stephen, but of the witnesses

**καὶ καταλύσει:** the closest similarity to the words in Mr 14:58 (cf. Mt 26:61), and in both passages the same verb καταλύειν is used. It is also found in all three Synoptists in our Lord

**ἀλλάξει τὰ ἔθνη,** cf. Ezr 6:11, Isa 24:5. ἔθος is used by St. Luke seven times in Acts, three times in his Gospel, and it is only found twice elsewhere in the N.T., Joh 19:40, Heb 10:25; in the Books of the Maccabees it occurs three or four times, in RAPC Wis 4:16 (but see Hatch and Redpath), in Bel and the Dragon Ac 6:15, in the sense of custom, usage, as so often in the classics. Here it would doubtless include the whole system of the Mosaic law, which touched Jewish life at every turn, cf. Ac 15:1, Ac 21:21, Ac 26:3, Ac 28:17. For the dignity which attached to every word of the Pentateuch, and to Moses to whom the complete book of the law was declared to have been handed by God, see Sch

### **Acts 6:15**

**ἀτενίσαντες,** see above on Ac 1:10.

**ὥσεὶ πρόσωπον ἀγγέλου,** cf. LXX, Es 5:2, where Esther says to the king in reverence εἶδόν σε κύριε, ὥς ἄγγελον θεοῦ; in 2Sa 14:17 2Sa 14:20, the reference is not to outward appearance, but to inward discernment (see Wetstein, who refers also to Ge 33:10, and quotes other instances from the Rabbis, e.g., Dixit R. Nathanael: parentes Mosis viderunt pulchritudinem ejus tanquam angeli Domini: and we have the same expression used by St. Paul in Acta Pauli et Thekl

### **Acts 7:1**

The question of the high priest breaks in upon the silence (Holtzmann). St. Chrysostom, Hom., xv., thought that the mildness of the inquiry showed that the assembly was overawed by St. Stephen

On εἰ see Ac 1:6, and Blass, Grammatik, p. 254.

### **Acts 7:2**

**ἄνδρες ἀδελφοὶ καὶ πατέρες**, cf. St. Paul

**ὁ θεὸς τῆς δόξης**: lit., {*Joh 1:14*} The appearances to Abraham and Moses were similar to those later ones to which the term Shechinah was applied. Such words were in themselves an answer to the charge of blasphemy; but Stephen proceeds to show that this same God who dwelt in the Tabernacle was not confined to it, but that He appeared to Abraham in a distant heathen land.

**ὧφθη**: there was therefore no need of a Temple that God might appear to His own (Chrys., Hom., xv.; see Blass, in loco).

**τῷ πατρὶ ἡμῶν**: emphatic, cf. Ac 7:19 Ac 7:38-39 Ac 7:44-45; St. Stephen thus closely associates himself with his hearers. Wetstein comments:

**ἑσποταμία**: a difficulty at once arises in comparing this statement with the Book of Genesis. Here the call of Abraham is said to have come to him before he dwelt in Haran, but in Ge 12:1, after he removed thither. But, at the same time Ge 15:7, cf. Jos 24:3, Ne 9:7, distinctly intimates that Abraham left

**χαρρὸν**, Ge 11:31 Ge 12:5 Ge 27:43, LXX, in the old language of Chaldea = road (see Sayce, u. s., pp. 166, 167, and *Pinches*), in Mesopotamia; little doubt that it should be identified with the Carr

#### Acts 7:4

**μετὰ τὸ ἀποθανεῖν**: St. Stephen apparently falls into the same chronological mistake as is made in the Pentateuch and by Philo (De Migr. Abrah., i., 463, Mang.). According to Ge 11:26 Terah lived seventy years and begat Abraham, Nahor, Haran; in Ge 11:32 it is said that Terah

**μετά** with infinitive as a temporal proposition frequent in Luke (analogous construction in Hebrew), cf. Lu 12:5 Lu 22:20, etc., cf. LXX, RAPC Bar 1:9; Viteau, Le Grec du N. T., p. 165 (1893).

**μετώκισεν**, subject ὁ θεός: cf. for a similar quick change of subject Ac 6:6. Weiss sees in this the hand of a reviser, but the fact that Stephen was speaking under such circumstances would easily account for a rapid change of subject, which would easily be supplied by his hearers; verb only in Ac 7:43 elsewhere, in a quotation

#### Acts 7:5

**κληρονομίαν**: the field which Abraham bought, Ge 23:9-17, could not come under this title

**οὐδὲ βῆμα ποδός**, cf. De 2:5 De 11:24, same Hebrew (cf. Heb 11:9),

**καὶ ἐπηγγέιλαι**, cf. Ge 12:7 (Ge 17:8, Ge 48:4), so that here again God appeared unto Abraham in what was a strange and heathen land. See also for verb, Jas 1:12 Jas 2:5. On the force of the word see p. 54.

**εἰς κατάσχεσιν**:

**οὐκ ὄντος αὐτῷ τέκνου**: the faith of Abraham

#### Acts 7:6

**δέ**: not in contrast to the fact just mentioned that Abraham had no child, but introducing a fuller account of God

**πάρουκον** in LXX as a stranger or sojourner in a country not one

**ἔτη τετρακόσια:** so too Ge 15:13. The period named belongs not only to κακώσουσιν but also to ἔσται, as Meyer rightly observes. But in Ex 12:40 four hundred and thirty years are mentioned as the sojourning which Israel sojourned in Egypt, and in both passages the whole space of time is so occupied; or, at all events it may be fairly said that this is implied in the Hebrew text in both Ge 15:13 and Ex 12:40: cf. also for the same mode of reckoning Philo, Quis rer. div. her., 54, p. 511, Mang. But neither here nor in Ga 3:17 is the argument in the least degree affected by the precise period, or by the adoption of one of the two chronological systems in preference to the other, and in a speech round numbers would be quite sufficient to mark the progressive stages in the history of the nation and of God

#### Acts 7:7

The oratio recta is introduced by the words εἶπεν ὁ θεός

ὧ ἐὰν δουλεύσωσι, cf. LXX, Ge 15:14, and see critical note above, cf. also Burton, N. T. Moods and Tenses, p. 123.

#### Acts 7:8

**διαθήκη,** f1898). But the word διαθ. would be suitably employed to express a divine covenant, because it could not be said that in such a case the contractors are in any degree of equal standing (συνθήκη). In the N.T. the sense of

#### Acts 7:9

**ζηλώσαντες,** cf. Ge 37:11, and so in Ge 26:14 Ge 30:1, Isa 11:13, RAPC Sir 37:10; used also in a bad sense in Ac 17:5, 1Co 13:4, Jas 4:2, and so in classical writers. It may be used here absolutely, as in A.V. (see Grimm, N

**ἀπέδ. εἰς,** cf. for construction Ge 45:4.

#### Acts 7:10

ἦν ὁ θεός μετ' αὐτοῦ, cf. Ge 39:2 Ge 39:21 Ge 39:23 (cf. Lu 1:28 Lu 1:66).

**ἐξεύλετο:** the same construction in Ge 32:11, Ex 3:8, and in N.T., Ac 12:11 Ac 26:17, Ga 1:4; so in classical Greek. The middle force of the verb in the sense of causing to be saved is lost.

**χάρις,** cf. Ac 2:41. The word means primarily, as the context shows, favour with man, cf. Ge 39:21; but this χάρις was also a divine gift: ἔδωκεν. It is significant also that Pharaoh speaks of Joseph, Ge 41:38, as a man in whom the spirit of God is, although no doubt the expression refers primarily to Joseph

**σοφίαν:** in interpreting the king

**ἐναντίον,** so in Ge 39:21.

**βασ. αἰγ.:** without the article as in Hebrew (Blass), cf. Ge 41:46; see also Winer-Schmiedel, p. 185.

**καὶ κατέστησεν,** sc., Pharaoh, cf. change of subject as in Ac 7:4, in which Weiss also sees the hand of a reviser, but see above. The same word is used in Ge 41:43, and cf. for ἡγοούμενον the same chap., Ac 7:41, where the sense of the title is shown

#### Acts 7:11

**λιμός,** cf. Lu 4:25, where ἐπί follows.

**χορτάσματα:** sustenance, R.V., fodder, provender for their cattle, cf. Ge 24:25 Ge 24:32 Ge 42:27, Jud 19:19; only here in N.T., cf. Polyb., ix., 43. The want of it would be a most pressing need for large owners of flocks. Blass takes it as meaning frumentum, corn, food for man as well as for beasts, since χορτάζειν, both in LXX and N.T. (Mr 8:4; cf. Mr 7:27-28), is used of the food of man, cf. Kennedy, Sources of N. T. Greek, pp. 82, 156.

### Acts 7:12

**σίτα**, but σιτία in R.V. (Blass follows T.R.), cf. LXX, Pr 30:22 = properly food made of corn opposed to χόρτος (σίτα not elsewhere in N.T., but in LXX τὰ σίτα, corn, frumenta). In Ge 42:2 we have σῖτος. But as Wendt points out, in the words which follow: πρίασθε ἡμῖν μικρὰ βρώματα we have what may well correspond to σιτία.

**ὄντα:** on the participle after verbs of sense, e.g., ὁρᾶ, ἀκούω, οἶδα, in classical Greek, construction same as here

**πρῶτον** = LXX).

### Acts 7:13

**ἀνεγνωρίσθη:** the compound verb apparently from LXX, Ge 45:1.

**φανερὸν ἐγέν.**, cf. Lu 8:17 Lu 4:36 Lu 1:65 Lu 6:49, etc.; on Luke

**τὸ γένος τοῦ** i.: R.V.

### Acts 7:14

**μετεκαλέσατο:** four times in Acts, and nowhere else in N.T., cf. Ac 10:32, Ac 20:17, Ac 24:25, only once in LXX, H. and R., cf. Ho 11:2, A so εἰσκαλέομαι, only once in N.T., cf. Ac 10:23; not in LXX or Apocrypha. Both compounds are peculiar to St. Luke in N.T., and are frequent in medical writers, to

**ἐν ψυχαῖς ἑβδομήκοντα πέντε:** ἐν = Hebrew עַ, cf. De 10:22, in (consisting in) so many souls, cf. Lu 16:31. Here in Deut., LXX, as also in Hebrew, we have the number given as seventy (although in A, seventy-five, which seems to have been introduced to make the passage similar to the two others quoted below) who went down into Egypt. But in Ge 46:27, and in Ex 1:5, LXX, the number is given as seventy-five (the Hebrew in both passages however giving seventy as the number, although in Ge 46:26 giving sixty-six, making up the seventy by adding Jacob, Joseph, and his two sons). For the curious Rabbinical traditions current on the subject, see Lumby, Acts, p. 163. In Ge 46:27 the LXX make up the number to seventy-five by adding nine sons as born to Joseph while in Egypt, so that from this interpolation it seems that they did not obtain their number by simply adding the sons and grandsons, five in all, of Ephraim and Manasseh from Ge 46:20 (LXX) to the seventy mentioned in the Hebrew text, as Wetstein and others have maintained. But there is nothing strange in the fact that Stephen, as a Hellenist, should follow the tradition which he found in the LXX. Josephus in Ant., ii., 7, 4; vi., 5, 6, follows the Hebrew seventy, and Philo gives the two numbers, and allegorises about them. See Meyer-Wendt, p. 174, note, Hackett, Lumby, in loco, and Wetstein. Nothing in the argument is touched by these variations in the numbers.

### Acts 7:15

The frequent mention of Egypt may perhaps indicate that Stephen meant to emphasise the fact that there, far away from the land of promise, God

**μετετέθησαν:** only here in this sense in N.T. Some have supposed that only οἱ πατέρες and not αὐτός is the subject; this would no doubt avoid the first difficulty of the verse, viz., that Jacob was buried in Shechem, whereas according to Ge 50:13 he was laid to rest in the cave of Machpelah. But a further

difficulty must be met. Joseph is the only son of the Patriarch who is expressly stated to have been buried in Shechem, Jos 24:32, and of the removal of the bodies from Egypt nothing is said. But the silence as to the latter fact need not trouble us, as whether we accept the tradition mentioned by Josephus or by St. Jerome, they both presuppose the removal of the bodies of the Patriarchs to the promised land, cf. the discussion on Ex 13:19. Mechilta (Lumby, p. 164), Wetstein, in loco, and see also the tradition in the Book of Jubilees, chap. xlv., that the children carried up the bones of the sons of Jacob, and buried them in Machpelah, except those of Joseph. But another tradition is implied in Sot. 7 b. According to Josephus, who probably repeats a local tradition, Ant., ii., 8, 2, they were buried at Hebron. But according to St. Jerome their tombs were shown at Shechem, and the Rabbinical tradition mentioned by Wetstein and Lightfoot places their burial there, a statement supported by a Samaritan tradition existing to this day (Palestine Exploration Fund, December, 1877, see Felten and Plumptre, in loco). When we consider the prominent position of Shechem as compared with Hebron in the time of Joshua, there is nothing strange in the fact that the former place rather than Machpelah should have been chosen as the resting-place not only of Joseph but also of his brethren. Plumptre has ingeniously contended that St. Stephen might have followed the Samaritan tradition, cf. Ac 6:5, and see Expositor, vol. vii., first series:

Abraham when he entered Canaan, and there he built an altar, Ge 12:6-7. But no devout Hebrew worshipper, with all his reverence for holy places, would be content to see the altar so consecrated belonging to others, and so exposed to desecration; the purchase of the ground on which an altar stood would therefore seem to follow as a kind of corollary from the erection of an altar on that ground. This is at all events a more satisfactory solution than omitting the word ἀβραάμ or exchanging it for ἰακώβ (see Hackett). Of course the reading of R.V., W.H. (as above), prevents a further difficulty as to the rendering of τοῦ συχέμ if the reading τοῦ συχέμ is retained, cf. Wendt, critical note, p. 157 (edition 1899), who follows A.V. in supporting

## Acts 7:17

καθὼς: not

τῆς ἐπαγγελίας, cf. Ac 2:33.

ἧς: Attic attraction.

ὥμοσεν: but if we read with R.V., etc., ὡμολόγησεν

ἠύξησεν λ. καὶ ἐπληθύνθη, cf. Ex 1:7, so in a strange land the blessing was continued (Weiss).

## Acts 7:18

Cf. Ex 1:8, and Jos., Ant., ii., 9, 1. After ἕτερος add ἐπ' αἰγ., see above. ἕτερος not ἄλλος, probably meaning the native sovereign after the expulsion of the Shepherd Kings,

ἄχρις οὗ: only in Luke amongst the Evangelists, Lu 21:24, Ac 7:18 Ac 27:33. Sayce, following Dr. Naville, argues in favour of Ramses II. as the Pharaoh of the Oppression, see u. s. and Expository Times, January and April, 1899, but see on the other hand the number of February, p. 210 (Prof. Hamond), and Expositor, March, 1897, Prof. Orr on the Exodus. Joseph settled under the Hyksos or Shepherd Kings, but the words

## Acts 7:19

κατασοφισάμενος: in Ex 1:10 we have the same verb

ἐκάκωσε, cf. Ex 1:11, where the same word is used of task-masters afflicting the people with burdens. For other ways in which Pharaoh is said to have afflicted the people, see Jos., Ant., ii., 9, 1.

τοῦ ποιεῖν κ. τ. λ., *or he, margin* should cast out their babes,

ἐκθετα: only here in N.T. and not in LXX, but used with γόνος in Eur., Andr., 70.

εἰς τὸ: expressing the purpose, cf. Lu 5:17.

ζωογονεῖσθαι: in the active the verb is used three times, in Ex 1, of the midwives saving the Hebrew children alive, Ac 7:17-18 Ac 7:22 (cf. Jud 8:19, etc.), vivum conservare. In the N.T. the word is only used by St. Luke here and in his Gospel, chap. Ac 17:33, and once by St. Paul, 1Ti 6:13 (see R.V. margin). St. Chrysostom comments on the thought that where man

## Acts 7:20

ἐν ᾧ καιρῷ, cf. Ac 1:7, Ac 3:19, characterising the time, comp. Bengel, tristi, opportuno: on the name ὥσσης see Blass, Grammatik. p. 10, and Hamburger, Real-Encyclop

ἀστέιος τῷ θεῷ: if we render the expression as in A. and R.V.,

ἀνετράφη μῆνας τρεῖς, cf. Ex 2:2, verb used only by St. Luke, twice in this chapter, and in Ac 20:3, once in Lu 4:16, but cf. margin, W.H.

## Acts 7:21

ἐκτεθ.: the regular word for exposure of children in classical Greek; see also RAPC Wis 18:5, peculiar to Luke in N.T., and only here in this sense; cf. Ex 2:3, and critical note above.

## ἀνείλετο

ἐαυτῇ: as in contrast to the child

εἰς υἱόν, Ex 2:10; cf. Ac 13:22 Ac 13:47; Simcox, Language of N. T., p. 80.

## Acts 7:22

ἐπαιδεύθη, cf. Ac 22:3 here with instrumental dative, or, better, dative of respect or manner; not mentioned in Exodus, but see Philo, Vita Moys., ii., 83, Mang., and also Sch

ἦν δὲ δυνατὸς, cf. Ac 18:24, and especially Lu 24:19; see also RAPC Sir 21:7, RAPC Jdt 11:8. If αὐτοῦ is retained, the mode of expression is Hebraistic (Blass). There is no contradiction with Ex 4:10, and no need to explain the expression of Moses

## Acts 7:23

ὥς, cf. Ac 1:10, Lucan. The exact age is not mentioned in O.T., but it was traditional (Weiss refers its mention to the reviser, perhaps introduced as a parallel to Ac 7:30). According to the tradition, which Stephen apparently followed, Moses lived forty years in Pharaoh

ἐπληροῦτο,

ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, cf. 1Co 2:9 for the expression, probably taken from LXX, Isa 65:17, cf. Jer 3:16 Jer 32:35, Eze 38:10, and 2Ki 12:4. The phrase is an imitation of the Hebrew. Gesenius compares the phrase before us with Heb., Eze 14:3-4; see also Viteau, Le Grec du N. T., p. 66 (1896).

ἐπισκέψασθαι, cf. Lu 1:68 Lu 1:78 Lu 7:16, cf. Ex 4:31, of God visiting His people by Moses and Aaron. {Ac 15:14} In each of these passages the verb is used of a divine visitation, and it is so used by St. Luke only

amongst N.T. writers, except Heb 2:6 = Ps 8:5, LXX. It is used elsewhere in Mt 25:36 Mt 25:43, Jas 1:27, Ac 6:3 Ac 15:36 (cf. Jud 15:1). The word is used of visits paid to the sick, cf. RAPC Sir 7:35, and so in classical Greek (see Mayor on Jas 1:27), often in medical writings and in Plutarch (Grimm, sub v., and Kennedy, Sources of N. T. Greek, p. 105); mostly in the LXX, as always in the N.T., in good sense (Ge 21:1, Ps 8:4 80:14, RAPC Sir 46:14, RAPC Jdt 8:33, but also with reference to divine punishment, Ps 89:31,32, Jer 9:9 Jer 9:25 Jer 11:22 Jer 34:8, etc.), cf. its use in Psalms of Solomon, where it is generally employed with reference to divine visitation, either for purposes of punishment or deliverance. In modern Greek = to visit, same sense as in LXX and N.T.; Kennedy, u. s., p. 155. For its old English sense of visit, as looking upon with kindness, Lumby compares Shaks., Rich. II., i., 3, 275:

**τοὺς ἀδελφοὺς αὐτοῦ:** though in a king

#### Acts 7:24

**ἀδικοῦμενον,**

**ἡμύνατο:** only here in N.T. (sc., τὸν ἀδικοῦντα); in active the verb means to defend,

**ἐποίησεν ἐκδίκησιν,** cf. Lu 18:7-8 Lu 21:22; lit.,

**καταπονουμένω:** only here and in 2Pe 2:7; cf. RAPC 2Ma 8:2 (R has καταπ α τ ούμ., of the Jews oppressed, trodden down, in the days of Judas Maccab

**πατάξας:** lit., to strike, hence to kill, in Biblical language only, cf. Ex 2:12 Ex 2:14, and Ac 7:28 below: so also in Mt 26:31, Mr 14:27. {Zec 13:7, LXX} The verb is very frequent in LXX.

**τὸν αἰγ.:** not previously mentioned, but implied in ἀδικ., which involves an oppressor; as in Ac 7:26 the facts are regarded by St. Stephen as known to his audience.

#### Acts 7:25

**ἐνόμιζε δὲ:** a comment by St. Stephen, but we are not told upon what grounds Moses based his expectation (see however Lumby

**διὰ χειρὸς αὐτοῦ,** Ac 2:23.

**δίδωσι,**

**οἱ δὲ οὐ συνῆκαν:** Mr. Page notes the rhetorical power in these words, cf. Ac 7:53 καὶ οὐκ ἐφυλάξατε.

#### Acts 7:26

**ὥφθη:** Wendt commends Bengel, who sees in the word the thought that he appeared ultro, ex improviso, cf. Ac 2:3, Ac 7:2, Heb 9:28.

**συνήλασεν:** but if we read συνήλασεν, see critical note = imperfect, de conatu, cf. Mt 3:14, Lu 1:59 Lu 15:14, Ac 26:11, see Burton, N. T. Moods and Tenses, p. 12, from συναλλάσσω, only found here in N.T., not in LXX or Apocrypha, but in classical Greek, cf. Thuc., i., 24.

**ἰνατί** = ἵνα τί γένηται; cf. Ac 4:25, and Lu 13:7 (Mt 9:4 Mt 27:46, 1Co 10:29), and with the words ἰνατί ἀδικεῖτε ἀλλήλους; Ex 2:13 (Moulton and Geden); used several times in LXX, also by Aristoph., and Plato. Like the Latin ut quid? see Grimm, sub v., and for spelling; and comp. also Blass, Gram., p. 14, and Winer-Schmiedel, p. 36.

**ἄνδρες, ἀδελφοί ἐστε:** the fact of their brotherhood aggravated their offence; it was no longer a matter between an Egyptian and a Hebrew as on the previous day, but between brother and brother

#### Acts 7:27

**ἀπόσατο** for Attic ἀπεώσατο (see also Ac 7:45), not found in the O.T. parallel, but added by Stephen, cf. Ac 7:38, compare LXX, Jer 4:30. The word may be introduced to emphasize the contumaciousness of the people, which in Stephen

#### Acts 7:28

Cf. Ex 2:14.

#### Acts 7:29

**ἐν τῷ λόγῳ τούτῳ**

**᾿αδιάμ:** generally taken to mean or to include the peninsula of Sinai (Ex 2:15 Ex 3:1), and thus agrees with the natural supposition that his flight did not carry Moses far beyond the territory of Egypt (cf. Ex 18:1-27). The name Midianites would be applied to the descendants of Abraham

**οὗ ἐγένν.,** cf. Ex 2:22 Ex 4:20 Ex 18:3. Weiss thinks the notice due to a reviser, who wished to show that Moses had given up his people, and made himself a home in a strange land.

#### Acts 7:30

**πληρωθέντων,** see Ac 7:23, cf. Ex 7:7,

**τεσσαράκοντα,** cf. Ac 1:3.

**σινᾶ:** there is no contradiction between this and Ex 3:1, where the appearance is said to take place in Horeb, for whilst in the N.T. and Josephus Sinai only is named for the place of the law-giving, in the O.T. the two names are interchanged, cf. also RAPC Sir 48:7. According to Hamburger the two names are identical, signifying in a narrower sense only one mountain, the historical mountain of the giving of the law, but in a wider sense given to a whole group of mountains. Thus Hamburger declines to accept the view that Horeb was the name of the whole ridge of mountain-cluster, whilst Sinai specially denotes the mountain of the law-giving, since Horeb is also used for the same event (cf. Ex 3:1 Ex 17:6 Ex 33:6), Real-Encyclop

**ἄγγελος:** in Ex 3:2 {Ac 7:38 below} although Jewish interpreters varied, the Fathers saw the Logos, the Eternal Word of the Father. See references in Felten, in loco, and Liddon, Bampton Lectures, Lect. ii., and

**ἐν φλογὶ πυρὸς βᾶτου:** words interchanged as in LXX A, Ex 3:2; according to Hebrew πυρὸς ἐκ τοῦ βᾶτου

**πυρός** here = an adjective, rubus incensus (Blass, Weiss); cf. 2Th 1:8, ἐν πυρὶ φλογός. For gender of βᾶτος see Ac 7:35.

#### Acts 7:31

**κατανοῆσαι:** this careful observation is implied in the narrative of Exodus though the word is not employed. It is a favourite word with St. Luke, and is used by him four times in his Gospel and four times in Acts, elsewhere in Gospels only in Mt 7:3 (five times in Epistles). On its force see Westcott on Heb 3:1:

#### Acts 7:32

**ἔντρομος γεν.** (cf. Ac 10:4, ἔμφοβος γεν.), Ac 16:29, cf. Ex 3:6, expression used only in Acts in these two passages (Heb 12:21, quotation from LXX). ἔμφοβος is found five times in Luke, Lu 24:5 Lu 24:37, in Ac 10:4 Ac 24:25 (only once elsewhere, in Re 11:13. with ἐγένοντο), and in each passage with γενόμενος. ἔντρομος, Dan. (Theod.) Ac 10:11, RAPC Wis 17:10, RAPC 1Ma 13:2, and in Ps 18:7, Ps 77:18, ἔντρομος ἐγενήθη ἡ γῆ

### Acts 7:33

**λῦσον**, cf. Jos 5:15, λῦσον A., cf. Ex 3:5; in classical Greek, λῦσαι, omitting σου. On the custom of worshipping bare-footed, as the priests when actually engaged in the Temple, or as the Arabs enter their mosques with bare feet, or the Samaritan the holiest place on Gerizim, see instances, both classical, Juvenal, Sat., vi., 158, and from Josephus and others, Wetstein and Wendt, in loco. The latter refers to an Egyptian custom the order of Pythagoras ἀνυπόδητος θῦε καὶ προσκύνει, Jamblich., Vit. Pyth., 23, and cf. 18 in Wetstein.

**τὸ ὑπόδημα**, cf. Ac 13:25, and Joh 1:27, where in each passage the singular is used. Both Weiss and Wendt note the significance of the verse

### Acts 7:34

**ἰδὼν εἶδον**: Hebraism, so LXX, Ex 3:7, and so frequently, e.g., Ps 40:1, cf. Mt 13:14, Heb 6:14, {Ge 22:17} the participle with the verb emphasising the assurance. But similar collocations are not wanting in classical Greek, see Page, in loco, and Wendt, who compares 1Co 2:1. The phrase ἰδὼν εἶδον occurs in Lucian, Dial. Mr. iv., 3 (Wetstein).

**καὶ νῦν δεῦρο ἀποστελῶ**, but cf. Ex 3:10; ἀποστείλω; see critical notes. On the hortatory subj. in first person singular with δεῦρο or ἄφες prefixed, see Burton, N. T. Moods and Tenses, p. 74, cf. Mt 7:4, Lu 6:42, but translated by the revisers,

### Acts 7:35

**τοῦτον**: followed by the triple οὗτος, a significant and oratorical repetition

**(καὶ) ἄρχοντα καὶ λυτρωτὴν**: Moses was made by God a ruler and even more than a judge

**ἐν χειρὶ**, cf. Ac 11:21, but σύν is closer to the classical σὺν θεοῖς with the helping and protecting hand, ἐν χειρὶ = תְּחִיבָה, cf. Ga 3:19.

**τῇ βᾶτῳ**: ὁ Attic, ἡ Hellenistic, but in N.T. it varies, in Lu 20:37 feminine, in Mr 12:26 (and in LXX) masculine (W.H.); Blass, Gram., p. 26; Grimm-Thayer, sub v.

### Acts 7:36

On οὗτος see Ac 7:35.

**ἐξήγαγεν**, Ex 3:10, καὶ ἐξάξεις τὸν λαόν μου.

**ἐρυθρᾷ θαλάσῃ** in LXX frequent מִן הַיָּם sometimes with, sometimes without the article, here as in the Heb. without: cf. the parallel in Assumption of Moses, iii., 11 (ed. Charles), and see below on Ac 7:38.

### Acts 7:37

**οὗτός**, cf. Ac 7:35, cf. De 18:15 De 3:22, above. The introduction of the prophecy may mean that St. Stephen wished in this as in the preceding and following verse to emphasise the position and the work of

Moses, and to mark more strongly the disobedience of the people. Blass regards οὗτός ἐστιν ὁ κ. τ. λ. as intended to show that Moses, whom the Jews accused. Stephen of injuring, was himself by his own words a supporter of the claims of Christ:

### Acts 7:38

οὗτός: again emphatic use.

ἐκκλησία: {Ac 9:2} By Wycliffe the word was translated

γενόμεν., cf. Ac 9:19, Ac 20:18; {Mr 16:10} no Hebraism, cf. σύν in Lu 2:13.

τοῦ ἀγγέλου τοῦ λαλ., but in Exodus Moses is said to speak with God, cf. Ac 7:30 above, and see also Ac 7:53,

λόγια, cf. Ro 3:2, as in LXX of the words of God, cf. Nu 24:4 Nu 24:16, and chiefly for any utterance of God whether precept or promise, only once of human words; {Ps 19:14} so Philo speaks of the decalogue as τὰ δέκα λόγια, and Jos., B. J., vi., 5, 4, of the prophecies of God in the O.T., and Philo writes τὸ λόγιον τοῦ προφήτου (i.e., Moses), Vit. Moys., iii., 35, see Grimm-Thayer, sub Ac 7:, λόγιον, lit., a little word, from the brevity of oracular responses.

ζῶντα: *living* word

### Acts 7:39

ἐστράφησαν, i.e., in their desires after the Egyptian gods, cf. Ac 7:40, not

### Acts 7:40

προπορεύονται (Ex 16:3, Nu 11:4-5), only elsewhere in N.T., in Lu 1:76, with which cf. De 31:3. The words in Acts are taken from Ex 32:1 Ex 32:23; frequent in LXX, RAPC 1Ma 9:11 (but see H. and R.), and also in Xen. and Polyb.

οὗτος, iste, cf. Ac 6:14, the same anacoluthon as in LXX, Ex 32:23, so in the Heb.,

### Acts 7:41

ἐμοσχοποίησαν: not in LXX or in classical Greek; in Ex 32:2, ἐποίησαν μόσχον.

ἀνήγαγον θυσίαν, cf. 1Ki 3:15 (and 2Sa 6:17, A.), for similar use of the word,

εὐφραίνοντο, cf. Ex 32:6 Ex 32:18; the word is very frequent in LXX, and several times with ἐν, cf., e.g., 2Ch 6:41, RAPC Sir 14:5, RAPC 1Ma 3:7; χαίρειν ἐν, Lu 10:20; used only by St. Luke amongst the Evangelists, six times in his Gospel, twice in Acts (but Ac 2:26 is a quotation). Bengel points out that God rejoices in the works of His own hands, and men in the work of God

### Acts 7:42

ἔστρεψε: properly intransitive. Weiss takes it transitively: God turned them from one idol worship to another; but here probably means that God turned away from them, in the sense that He cared no longer for them as before; so Grimm, sub v.; or that He actually changed so as to be opposed to them; cf. Jos 24:20, Heb., so Wetstein

παρέδωκεν, cf. Ro 1:24, and εἶασε in Ac 14:16 Eph 4:19,

λατρεύειν τῇ στρατιᾷ τοῦ οὐρ., cf. De 17:3, 2Ki 17:16 2Ki 21:3, 2Ch 33:3 2Ch 33:5, Jer 8:2 Jer 19:13, a still grosser idolatry:

ἐν βίβλῳ τῶν προφ.: here part of the Hebrew Scriptures which the Jews summed up under the title of

ἡ σφάγια κ. τ. λ.: a quotation from Am 5:25-27, with little variation

οἶκος: nominative for vocative, as often, as if in apposition to the ὑμεῖς contained in προσηνέγκατε (Blass). Some emphasise μοι = mihi soli, or suppose with N

## Acts 7:43

The answer of God to His own question: καί should be explained

τοῦ ὀλόχ: s in LXX, but in Hebrew, מלךך, i.e., your king (as A.V. in margin, Am 5:26). The LXX, either as explanatory, or perhaps through another reading, 2 מלךך Ki 23:13, here render by the name of the idol. Sayce also (Patriarchal Palestine, p. 258) renders {Am 5} is not in the original connected with Ac 7:25 as the LXX render, referring the latter verse back to Mosaic times. The LXX may have followed some tradition, but not only does the fact that the worship of Moloch was forbidden in the wilderness seem to indicate that its practice was a possibility, but there is also evidence that long before the Exodus Babylonian influence had made itself felt in the West, and the statement of Amos may therefore mean that the Babylonian god was actually worshipped by the Israelites in the wilderness (Sayce, u. s., p. 259). In margin of R.V. we have *Sayce*), and both it and Kewan (Kaivan), כִּינ, represent Babylono-Assyrian deities (or a deity), see Schrader, *Cun. Inscript.* and the *O. T.*, ii., 141, 142, E.T.; Sayce, u. s., Art.

καὶ τὸ ἄστρον, T.R. {Am 5:26} כִּינ Chiun, the LXX has ραιφάν. How can we account for this? Probably LXX read the word not Chiun but Kewan כִּינ (so in Syr. Pesh., Kewan = Saturn your idol), of which ραιφάν is a corruption through καιφάν (cf. similar change of כ into ר in Na 1:6, שׂא in LXX ἀρχάς as if שׂא, Robinson

ὑμῶν, i.e., the deity whom these Israelites thus placed on a level with Jehovah. If we take כִּינ Chiun = the litter, or pedestal, of your gods, i.e., on which they were carried in procession, as if from כִּי (a meaning advocated by Dr. Robertson Smith), and not as a proper name at all:

τοὺς τύπους, simulacra: in LXX, in opposition to σκηνή and ἄστρον. If the σκηνή is to be taken as meaning the tent or tabernacle containing the image of the god, it might be so described. τύποι is used, Jos., Ant., i., 19, 11; xv. 9, 5, of the images of Laban stolen by Rachel.

προσκυνεῖν αὐτοῖς: not in LXX, where we read τοὺς τύπους αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς.

ἐπέκεινα βαβυλῶνος: in LXX and Hebrew

## Acts 7:44

Here again we notice that the first sanctuary of the fathers was not the temple, nor was it erected on holy ground, but ἐν τῇ ἐρήμῳ according to God

ἡ σκηνή τοῦ μαρτ.: it is possible that there was in the speaker

ἡ σ. τοῦ μαρτυρίου, {Ex 25:10} κιβωτὸς μαρτυρίου and so frequently in the rest of the book, and Ex 31:18, τὰς δύο πλάκας τοῦ μαρτυρίου. The tabernacle might properly be so called as a witness of God

διετάξατο, cf. Ac 20:13, Ac 24:23; only in St. Luke and St. Paul in N.T., except once in Mt 11:1; in Gospel four times, in Acts four or five times, and frequent in LXX. Grimm compares disponere (verordnen).

**καθὼς δ. ὁ λαλῶν:**

**κατὰ τὸν τύπον**, cf. RAPC Wis 9:8, where the command is given to Solomon.

**μίμημα σκηνῆς ἁγίας ἦν προητοίμασας:**

**Acts 7:45**

διαδεξάμενοι: having received in their turn, i.e., from Moses, only here in N.T., cf. RAPC 4Ma 4:15; so also in classical Greek, in Dem. and in Polyb., cf. διαδοχῆς,

**μετὰ ἰησοῦ**, cf. Heb 4:8, where Syr. Pesh. has

**ἐν τῇ κατασχέσει τῶν ἐθνῶν:**

**ῶν**: Attic attraction, cf. Ac 1:1.

**ἀπὸ προσώπου**: for a similar phrase cf. De 11:23 De 12:29-30, etc., and frequently in LXX, Hebrew מִפְּנֵי.

**ἕως τῶν ἡμ. δ.:** to be connected with the first part of the verse,

**Acts 7:46**

**ὃς εὗρε χάριν**, cf. Lu 1:30, Hebraistic, cf. Ge 6:8; it may be tacitly implied that had the temple been so important as the Jew maintained, God would have allowed the man who found favour before him to build it; on the phrase ἐνώπ. κ. or θεοῦ see above on Ac 4:10.

**ἡτήσατο εὗρειν**, i.e., σκηνῶμα, cf. Ac 3:3; ἡρώτα λαβεῖν, and instances in Wetstein,

**σκηνῶμα**: perhaps used by David (as in the Psalm quoted) in his humility (Meyer); used of the temple in RAPC 1Es 1:50. David of course desired to build not a σκηνή, which already existed.

**τῷ θεῷ ἱακώβ**, see critical notes.

**Acts 7:47**

**σολομῶν**, see above on Ac 3:11.

**δὲ:**

**δὲ**, adversative as in A. and R.V., cf. 2Ch 6:7-9, where Solomon is represented as claiming God

**Acts 7:48**

**ἀλλ' οὐχ**: But the presence of the Most High (in contrast to the smallness of any building made by hands) was not so confined

**ἐν χειροποιήτοις ναοῖς κατοικεῖ**

**ὁ ὕψιστος**, emphatic

**καθὼς ὁ προφ.**, Isa 66:1-2 (LXX). The quotation is almost identical with few slight changes, as e.g.

**Acts 7:49**

**τίς τόπος** for ποῖος, and οὐχὶ introducing the conclusion instead of γάρ-Although Solomon had expressed this same truth in the dedicatory prayer of his temple, St. Stephen appeals to the great Messianic prophet. It is not, as some have thought, the worthlessness of the temple, but rather its relative value upon which Stephen insists. Those who take the former view of the words must suppose that St. Stephen had forgotten that Solomon had given utterance to the same thought at the moment when he was consecrating the temple (so Wendt, Felten, McGiffert, in loco). Weiss sees in the question another proof of the thought running through the whole address, that God

#### **Acts 7:51**

**σκληροτράχηλοι καὶ ἀπερίτμητοι τῇ καρδίᾳ**, cf. Ex 33:3 Ex 33:5 Ex 34:9, De 9:6, RAPC Bar 2:30, etc., RAPC Sir 16:11 (cf. Cicero, Verr., iii., 95, {Jer 4:4} Similar expressions occur in Philo and the Rabbis, and also RAPC 1Ma 1:48 /RAPC 1Ma 2:46, and see further Deissmann, Bibelstudien, pp. 150, 151. Many writers have maintained that St. Stephen

**ἀεὶ**:

#### **Acts 7:52**

**τίνα τῶν προφ.**

**καὶ ἀπέκ.:**

**ἐλεύσεως**: only here in the N.T., not in LXX or Apocrypha, or in classical writers, but found in Acta Thom

**τοῦ δικαίου**, see Ac 3:14 and note. It has been suggested that it is used here and elsewhere of our Lord from His own employment of the same word in Mt 23:29, where He speaks of the tombs τῶν δικαίων whom the fathers had slain whilst the children adorned their sepulchres. But it is more probable that the word was applied to our Lord from the LXX use of it, cf. Isa 53:11. Even those Jews who rejected the idea of an atoning Messiah acknowledged that His personal righteousness was His real claim to the Messianic dignity, Weber, J

**νῦν ἐγένεσθε**:

#### **Acts 7:53**

**οἵτινες**, quippe qui (

**εἰς διαταγὰς ἀγγέλων**: *J. B.* on Ga 3:19). Others again take εἰς = ἐν,

**οὐκ ἐφύλαξατε**:

#### **Acts 7:54**

No charge could have been more hateful to such an audience, cf. our Lord

**διεπρίοντο**, cf. Ac 5:33.

**ἔβρυχον**: not elsewhere in N.T., in LXX, Job 16:9, Ps 35:16 37:12, cf. 112:10; La 2:16, cf. Plutarch, Pericles, 33 (without ὁδόντας, intransitive). The noun βρύχη is found in the same sense, Ap. Rh., ii., 83, of brute passion, not the despair so often associated with the cognate noun; cf. Mt 8:12 Mt 13:42, etc.

#### **Acts 7:55**

**ἀτενίσας**, cf. Ac 1:10, εἰς τὸν οὐρανόν, cf. Joh 17:1,

**ἰησοῦν ἐστῶτα**: elsewhere He is represented as sitting, Ac 2:34. If St. Luke had placed this saying in the mouth of St. Stephen in imitation of the words of Jesus, 21:64, Mr 16:19, Lu 22:69, he would, without doubt, have described Him as sitting, cf. also the expression *{Re 1:13, a doubtful instance}* a noteworthy indication of the primitive date and truthfulness of the expression and the report. See especially Wendt

**ἐκ δεξιῶν**: as the place of honour, cf. 1Ki 2:19, Mt 20:21. The Sanhedrin would recall the words

#### Acts 7:57

**κράζαντες**: so as to silence him.

**συνέσχον τὰ ὦτα αὐτῶν**: in order that the words which they regarded as so impious should not be heard, cf. Mt 26:65. Blass compares the phrase LXX, Isa 52:15, καὶ συνέξουσιν βασιλεῖς τὸ στόμα αὐτῶν.

**ὄρμησαν**, cf. RAPC 2Ma 10:16, and in several places in 2 Macc. the verb is found with the same construction (although not quite in the same sense).

#### Acts 7:58

**ἔξω τῆς πόλεως**: according to the law, Le 24:14, so in Lu 4:29, our Lord is cast out of Nazareth to be stoned.

**ἐλιθοβόλουν**: as guilty of blasphemy. St. Stephen

**μάρτυρες**: whose part it was to throw the first stone, cf. De 17:7. *{Joh 8:7}*

**ἀπέθεντο τὰ ἱμάτια αὐτῶν**: to perform their cruel task with greater ease and freedom, cf. Ac 22:20.

**νεανίου**: only used in Acts, where it occurs three or four times, Ac 20:9, Ac 23:18, several times in LXX. It has been thought (Wendt) that the term could not have been used of Saul if he had been married, or if he was at this time a widower, but if νεανίας might be used to denote any man of an age between twenty-four and forty, like Latin adulescens and the Hebrew נָעַר, Ge 41:12 (Grimm-Thayer), Saul might be so described. Josephus applies the term to Agrippa I. when he was at least forty. Jos., Ant., xviii., 6, 7. See further on Ac 26:10.

**σαύλου**: *{Ac 9:11}* and Ac 22:27, *R. V.* and the expression ἐν τῷ ἔθνει μου, Zahn, u. s., p. 48), but his home-training could not have been neglected (cf. 2Ti 1:3), and when he went up to the Holy City at an early stage to study under Gamaliel (Ac 22:3, ἀνατεθραμμένος, on its force see Sabatier L

#### Acts 7:59

**καὶ ἐλιθ. τὸν σ. ἐπικ.**: imperf., as in Ac 7:58,

**ἐπικ.**:

**κύριε ἰησοῦ, δέξαι τὸ πνεῦμά μου**: a direct prayer to our Lord, cf. for its significance and reality, Zahn,

#### Acts 7:60

**θεὸς δὲ τὰ γόνατα**: a phrase not used in classical writers, but Blass compares Ovid, Fasti, ii., 438; five times in St. Luke

**φωνῇ μεγάλῃ**, cf. Lu 23:46. The last final effort of the strong love which showed itself also in the martyr<sup>[Ro 10:3]</sup> The words of St. Stephen again recall the words of his Master, Lu 23:34, words which (Eusebius, H. E., cf. ii., 20) also formed the dying prayer of James,

**ἐκοιμήθη** (cf. 1Co 15:18), a picture-word of rest and calmness which stands in dramatic contrast to the rage and violence of the scene. The word is used of death both in LXX and in classical Greek, cf., e.g., Isa 14:8 Isa 14:18 Isa 43:17, 1Ki 11:43, RAPC 2Ma 12:45, etc.; Homer, Il., xi., 241; Soph., Elect., 509. Blass well says of this word,

### St. Stephen.

This leads us to a consideration of the view of Spitta as to the main purpose of St. Stephen<sup>[De 18:15]</sup> As Moses in vain communicated a spiritual law and a corresponding worship to a people whose heart turned after idols and the service of a temple, so the Messiah must also experience that the carnal mind of the people would oppose His revelation of the divine will in relation to a rightful service. Thus the whole speech becomes a proof of the Messiahship of Jesus as against those who appealed to the authority of Moses, and saw in Jesus a twofold cause of offence: (1) that He was rejected by His people and crucified; (2) that He had treated with impiety that which they held most sacred

In all this Spitta sees no direct answer to the false witnesses; but the speech, he maintains, is much rather an answer to the two causes of offence which must have been discussed in every synagogue, and which the infant Church must have been obliged to face from the first, especially as it took its stand upon the proof that Jesus was the Christ. Stephen in his disputations, Ac 6:9, must have often faced opponents who thus sought to invalidate the Messianic claims of Jesus; what more natural than that he should now repeat before the whole assembly the proofs which he had before given in the synagogue, where no one could resist the spirit and the wisdom with which he spake? In this way Spitta maintains that the charges in Ac 7:52-53 occupy their proper place; the Jews had rejected the prophets <sup>1897</sup>. It is to be observed that Spitta warmly supports the historical character of the speech, which he ascribes without interpolations to his source A, although in Ac 7:55-60 he refers some <sup>1895</sup> and Knabenbauer, p. 120); on the truthful record of the speech see Lightfoot

### **Acts 8:1**

**σαῦλος δὲ κ. τ. λ.**, R.V. joins these words to the conclusion of the previous chapter, and thus brings them into a close and fitting connection with Ac 7:58. So too Wendt, Blass, N

**ἦν συνευδοκῶν**: for this characteristic Lucan use of the imperfect of the substantive verb with a participle, see chap. Ac 1:10. The formula here indicates the lasting and enduring nature of Saul<sup>[Ac 4:28]</sup> RAPC 2Ma 11:24 /RAPC 2Ma 11:35, signifying entire approval; it is also twice used by St. Clement, Cor., xxxv. 6; xlv. 3:

**ἀναιρέσει**: used only here in N.T. (on St. Luke

**ἐγένετο δὲ**: another characteristic formula in St. Luke, Friedrich, u. s., p. 13; here introduces a new section of the history.

**ἐν ἐκείνῃ τῇ ἡμέρᾳ**: (R.V. *A.V. so Wendt, Rendall, Hort, Hackett, Felten, Z, the signal for it being given by the tumultuous stoning of the first martyr (but see on the other hand Alford, in loco). Weiss draws attention to the emphatic position of ἐκείνῃ before τῇ ἡμέρᾳ.*

**ἐπὶ τὴν ἐκκλησίαν τὴν ἐν ἱ.**: hitherto as, e.g., Ac 5:11, the Church has been thought of as one, because limited in fact to the one city Jerusalem, but here we have a hint that soon there would be new Ecclesi

**πάντες τε**:

**διεσπάρησαν:** only in St. Luke in N.T., here and in Ac 8:4, and in Ac 11:19. This use of the word is quite classical, and frequent in LXX, e.g., Ge 9:19, Le 26:33, RAPC 1Ma 11:47. Feine remarks that even Holtzmann allows that the spread of Christianity throughout Jud

**χώρας:** here rendered

**τῆς ἰουδαίας καὶ σαμαρείας:** thus the historian makes another step in the fulfilment of the Lord

**πλὴν τῶν ἀποστόλων** characteristic of St. Luke, sometimes as an adverb, sometimes as a preposition with genitive as here and in Ac 15:28, Ac 27:22; elsewhere it is only found once as a preposition with genitive, in Mr 12:32, although very frequent in LXX. The word occurs at least thirteen times in the Gospel, four times in Acts, in St. Matthew five times, in St. Mark once, and in Joh 8:10; see Friedrich, *Das Lucasevangelium*, pp. 16, 91. This mention of the Apostles seems unlikely to Schneckenburger, Schleiermacher, and others, but, as Wendt points out, it is quite consistent with the greater steadfastness of men who felt themselves to be πρωταγωνισταί, as

**σαμαρείας:** our Lord had recognised the barrier between the Samaritan and the Jew, Mt 10:5; but now in obedience to His command {Ac 1:8} both Samaritan and Jew were admitted to the Church, for although the Apostles had not originated this preaching they very plainly endorsed it, Ac 8:14 ff. (cf. Hort, *Judaistic Christianity*, p. 54). Possibly the very fact that Philip and others were flying from the persecution of the Jewish hierarchy would have secured their welcome in the Samaritan towns.

## **Acts 8:2**

Spitta connects Ac 8:2 with Ac 11:19-21, and all the intermediate section, Ac 8:5 to Ac 11:19; forms part of his source (so also Sorof, Clemen, who joins his H.H., Ac 8:1 to Ac 11:19; but on the other hand see Hilgenfeld, *Zeitschrift* f1895, and J1895, as against both Spitta and Clemen, regards the account of Philip and that of Stephen as inseparable). Spitta strongly maintains that Philip the Apostle, and not the deacon, is meant; and if this be so, he would no doubt help us to answer the objection that in Ac 8:14-17, and indeed in the whole section 9-24 we have an addition of the sub-Apostolic age inserted to show that the Apostles alone could bestow the Holy Spirit. But it cannot be said that Spitta{Ac 8:18-24} that the laying on of the Apostles

**συνεκόμισαν:** in its primary sense the verb means to carry or bring together, of harvest; to gather in, to house it; so also in LXX, Job 5:26; in a secondary sense, to help in burying; so Soph., *Ajax*, 1048; Plut., *Sull.*, 38. The meaning is not

**ἐνλαβεῖς:** only found in St. Luke in N.T., and used by him four times, once in Lu 2:25, and in Ac 2:5 Ac 22:12 (ἐνσεβής, T.R.). The primary thought underlying the word is that of one who handles carefully and cautiously, and so it bears the meaning of cautious, circumspect. Although ἐνλάβεια and ἐνλαβεῖσθαι are both used in the sense of caution and reverence towards the gods in classical Greek, the adjective is never expressly so used. But Plato connects it closely with δίκαιος (cf. Lu 2:25), *Polit.* 311 A and 311 (so ἐνσεβῆς and ἐνλαβῆς are used together by Demosthenes). In the LXX all three words are found to express reverent fear of, or piety towards, God; ἐνλαβεῖσθαι, frequently, ἐνλάβεια in Pr 28:14, where σκληρὰς τῶν καρδιᾶν in the second part of the verse seems to point to the religious character of the ἐνλαβ., whilst ἐνλαβής is found in Mic 7:2 as a rendering of יָרֵם (cf. *Psalms of Solomon*, p. 36, Ryle and James

**ἄνδρες ἐὺλ.:** much discussion has arisen as to whether they were Jews or Christians. They may have been Christians who like the Apostles themselves were still Jews, attending the temple services and hours of prayer, some of whom were doubtless left in the city. But these would have been described more probably as ἀδελφοί or μαθηταί (so Felten, Page, Hackett). Or they may have been devout Jews like Nicodemus, or Joseph of Arimathea, who would show their respect for Stephen, as Nicodemus and Joseph for Jesus (so Holtzmann, Z

**κοπετόν μέγαν**, from κόπτω, κόπτομαι, cf. *plactus* from *plango*, to beat the breast or head in lamentation. Not used elsewhere in N.T., but frequent in LXX cf., e.g., Ge 1:10, RAPC 1Ma 2:70 /RAPC 1Ma 4:39 /RAPC 1Ma 9:20 /RAPC 1Ma 13:26, for the same allocation as here, and for ποιῆσαι κοπετόν, Jer 6:26, Mic 1:8, and cf. also Zec 12:10. In classical Greek κομμός is found, but see Plut., Fab., 17, and Kennedy, *Sources of N. T. Greek*, p. 74, for reference to the comic poet Eupolis (cf. also Blass), and Grimm-Thayer, sub v. For the Jewish customs of mourning cf. Mt 9:23, Hamburger, *Real-Encyclop*

### **Acts 8:3**

**ἐλυμαίνετο**: deponent verb, used in classical Greek of personal outrage (λύμη), of scourging and torturing, of outraging the dead, of the ruin and devastation caused by an army (Wetstein). In the LXX it is found several times, cf. especially Psalms 79(80):13, of a wild boar ravaging a vineyard, and cf. also RAPC Sir 28:23. As the word is used only by St. Luke it is possible that it may have been suggested by its frequent employment in medical language, where it is employed not only of injury by wrong treatment, but also of the ravages of disease, Hobart, *Medical Language*, pp. 211, 212. R.V. renders

**τὴν ἐκκλησίαν**, i.e., the Church just mentioned at Jerusalem

**κατὰ τοὺς οἴκους εἰσπορ.**: the expression may denote

**σύρων**: haling, i.e., hauling, dragging (*schlappend*), cf. Jas 2:6. The word is used by St. Luke three times in Acts (only twice elsewhere in N.T.), and he alone uses κατασύρω, Lu 12:58, in the same sense as the single verb (where St. Matthew has παραδῶ). For its employment in the Comic Poets see Kennedy, *Sources of N. T. Greek*, p. 76, and also Arrian, *Epict.*, i. 29, 22, and other instances in Wetstein; cf. LXX, 2Sa 17:13, RAPC 4Ma 6:1, ἔσυραν ἐπὶ τὰ βασανιστήρια τὸν ἐλ.

**γυναῖκας**: repeated also in Ac 9:2, and Ac 22:4, as indicating the relentless nature of the persecution. Some of the devout and ministering women may well have been included, Lu 8:2-3, Ac 1:14.

### **Acts 8:4**

**οἱ μὲν οὖν**: marking a general statement, δὲ in following verse, introducing a particular instance (so Rendall, *Appendix on μὲν οὖν*, Acts, p. 162, and see also p. 64).

**διήλθον**: the word is constantly used of missionary journeys in Acts, cf. Ac 5:40 Ac 11:19 Ac 9:32, {Lu 9:6} cf. Ac 13:6, note.

**εὐαγγελιζόμενοι**: it is a suggestive fact that this word is only used once in the other Gospels, {Mt 11:5 by our Lord} but no less than ten times in St. Luke

### **Acts 8:5**

**φίλιππος δὲ**: the Evangelist, cf. Ac 21:8, and note on Ac 6:5.

**εἰς πόλιν**: if we insert the article (see above on critical notes), the expression means

**ἐκήρυσσεν**: the revisers distinguish between this verb and εὐαγγελ. in Ac 8:4, the latter being rendered

**αὐτοῖς**, i.e., the people in the city mentioned, see Blass, *Grammatik*, p. 162, and cf. Ac 16:10, Ac 20:2.

### **Acts 8:6**

**προσεῖχον** cf. Ac 16:14, 1Ti 1:4, Tit 1:14, 2Pe 1:9, see note on Ac 5:35, used in classical Greek sometimes with νοῦν, and sometimes without as here; frequent in LXX, cf. with this passage, RAPC Wis 8:12, RAPC 1Ma 7:12.

*ὁμοθυμαδόν*, see above on Ac 1:14.

#### **Acts 8:7**

*πολλῶν γὰρ κ. τ. λ.*: if we accept reading in R.V. (see critical notes above), we must suppose that St. Luke passes in thought from the possessed to the unclean spirits by which they were possessed, and so introduces the verb ἐξήρχοντο (as if the unclean spirits were themselves the subject), whereas we should have expected that ἐθεραπεύθησαν would have followed after the first πολλοί as after the second, in the second clause of the verse. Blass conjectures that ἃ should be read before βοῶντα, which thus enables him, while retaining ἐξήρχοντο, to make πολλοί in each clause of the verse the subject of ἐθεραπ. One of the most striking phenomena in the demonised was that they lost at least temporarily their own self-consciousness, and became identified with the demon or demons, and this may account for St. Luke

*βοῶντα*, cf. Mr 1:26, Lu 4:33.

*παραλελυμένοι*: St. Luke alone of the Evangelists uses the participle of παραλύειν, instead of παραλυτικός, the more popular word; and here again his usage is exactly what we should expect from a medical man acquainted with technical terms (Hobart, Zahn, Salmon), cf. Ac 9:33 and Lu 5:18 Lu 5:24 (παραλυτικῶ, W.H. margin). Dr. Plummer, St. Luke, Introd., 65, points out that Aristotle, a physician

#### **Acts 8:8**

This detail, and indeed the whole narrative, may have been derived by St. Luke from the information of St. Philip himself, cf. Ac 21:8, Ac 24:27, or from St. Paul as he travelled through Samaria, Ac 15:3.

#### **Acts 8:9**

*σίμων*: very few of the most advanced critics now dismiss Simon as an unhistorical character, or deny that the account before us contains at least some historical data; see McGiffert second edition). This ingenuity outdid itself in asking us to see in Simon

*μαγεύων*: only here in N.T., not found in LXX (but cf. μάγος in Da 1:20 Da 2:2), though used in classical Greek. The word μάγος was used frequently by Herodotus of the priests and wise men in Persia who interpreted dreams, and hence the word came to denote any enchanter or wizard, and in a bad sense, a juggler, a quack like γόης (see instances in Wetstein). Here (cf. Ac 13:6) it is used of the evil exercise of magic and sorcery by Simon, who practised the charms and incantations so extensively employed at the time in the East by quacks claiming supernatural powers (Baur, Paulus, i, p. 107; Neander, Geschichte der Pflanzung, cf. i., 84, 85 fifth edit.; Wendt, Apostelgeschichte, p. 202; Blass, in loco; Deissmann, Bibelstudien, p. 19), and see below on Ac 13:6.

*ἐξιστῶν*, from ἐξιστάω (ἐξίστημι); so ἐξιστάνων, W. H. from ἐξιστάνω (hellenistic), see Blass, Grammatik, pp. 48, 49, transitive in present, future, first aorist active, cf. Lu 24:22

*ἴσταμαι*, intransitive, Ac 8:13, Blass, u. s., p. 49

*λέγων κ. τ. λ.*, cf. Ac 5:36 Blass, Grammatik, p. 174, regards μέγαν as an interpolation, and it is not found in the similar phrase in Ac 5:36 (so too Winer-Schmiedel, p. 243), cf. Ga 2:6 Ga 6:3, and the use of the Latin aliquis, Cicero, Att., iii., 15, so too vii. 3, etc. It may be that Simon set himself up for a Messiah (see Ritschl

*ἐαυτὸν*: contrast Philip

#### **Acts 8:10**

**ἡ δύναμις του θεοῦ ἡ μεγάλη:** in R.V. the power of God which is called (καλουμένη) Great, see above, critical notes. T.R. may have omitted the word because it appeared unsuitable to the context; but it could not have been used in a depreciatory sense by the Samaritans, as if to intimate that the person claimed was the so-called 1883, and approved by Wendt, Z

Samaritans of later Gnostic and philosophical beliefs, while it is a complete answer to Overbeck, who argues that as the patristic literature about Simon presupposes the emanation theories of the Gnostics so the expression in the verse before us must be explained in the same way, and that thus we have a direct proof that the narrative is influenced by the Simon legend. We may however readily admit that Simon2). The expression according to him will thus have passed from its use amongst the Samaritans into the Zauber-litteratur of Egypt.

#### **Acts 8:11**

**ικανῷ χρόνῳ:** dative for accusative, cf. Ac 13:20, and perhaps Lu 8:29, Ro 16:25

**μαγείαι:** only here in N.T., not found in LXX or Apocryphal books, but used in Theophrastus and Plutarch, also in Josephus. It is found in a striking passage in St. Ignatius (Eph. xix., 3) in reference to the shining forth of the star at the Incarnation, ὅθεν ἐλύετο πᾶσα μαγεία καὶ τὰς δεσμός, and it is also mentioned, Didache 1, v., 1, amongst the things comprised under

**ἐξεστακέναι,** see above on Ac 8:9.

#### **Acts 8:12**

**εὐαγγελ. περὶ:** only here with περὶ, cf. Ro 1:3 (Jos., Ant., xv., 7, 2). Amongst the Samaritans Philip would have found a soil already prepared for his teaching, cf. Joh 4:25, and a doctrine of the Messiah, in whom the Samaritans saw not only a political but a religious renewer, and one in whom the promise of De 18:15 would be fulfilled (Edersheim, Jesus the Messiah, i., 402, 403; Westcott, Introduction to the Study of the Gospels, pp. 162, 163).

**ἄνδρες τε καὶ γυναῖκες,** cf. Ac 5:14:

#### **Acts 8:13**

**καὶ αὐτόν:** characteristic of St. Luke, see Friedrich, Das Lucasevangelium, p. 37.

#### **βαπτισθεῖς**

**ἦν προσκαρτερῶν:** on ἦν with a participle as characteristic of St. Luke see on Ac 1:10, and Friedrich, u. s., p. 12; on προσκαρτ. see on Ac 1:14. Here with dative of the person (cf. Ac 10:7); the whole expression shows how assiduously Simon attached himself to Philip.

**θεωρῶν:** the faith of Simon rested on the outward miracles and signs, a faith which ended in amazement, ἐξίστατο

**ἐξίστατο:**

#### **Acts 8:14**

**ἡ σαμ.:** here the district; Weiss traces the revising hand of St. Luke (but see on the other hand Wendt, in loco). There is nothing surprising in the fact that the preaching of the Gospel in the town should be regarded by the Apostles at Jerusalem as a proof that the good news had penetrated throughout the district, or that the people of the town should themselves have spread the Gospel amongst their countrymen (cf. Joh 4:28).

**δέδεκται τὸν λόγον τοῦ θ.:** the phrase is characteristic of St. Luke, as it is used by him, Lu 8:13, Ac 11:1 Ac 17:11, but not by the other Evangelists

#### Acts 8:15

**οἵτινες:** on this form of the relative see Rendall, *in loco*; Blass however regards it as simply = οἱ, *Grammatik*, p. 169, cf. Ac 12:10.

**καταβάντες,** cf. Ac 24:1, {Lu 2:42} Ac 11:2, Ac 21:12 Ac 21:15. Wendt defends the historical character of this journey to Samaria as against Zeller and Overbeck.

**προσηύξαντο περὶ:** here only with περὶ; the verb is characteristic of St. Luke, and he alone has the construction used in this verse, cf. Lu 6:28, W.H. The exact phrase is found in St. Paul

**ὅπως λάβωσι πν. ἅγιον:** the words express the chief and highest object of the Apostles

#### Acts 8:16

**ἐπιπεπτωκός:** the verb is characteristic of St. Luke, and used by him both in his Gospel and in Acts of the occurrence of extraordinary conditions, e.g., the sudden influence of the Spirit, cf. Lu 1:12, Ac 10:44 Ac 11:15 Ac 19:17, cf. Re 11:11 (Ac 10:10 cannot be supported, and in Ac 13:11 read ἔπεσεν). Similar usage in LXX, Ex 15:16, 1Sa 26:12, Ps 54:4, RAPC Jdt 2:28 /RAPC Jdt 11:11, etc. Friedrich, *Das Lucasevangelium*, p. 41 For the word as used by St. Luke in another sense also characteristic of him, see below on Ac 20:37, and Plummer on Ac 15:20. On the formula of baptism see above p. 91, and

**ὑπῆρχον** here perhaps =

#### Acts 8:17

There cannot be any reason to doubt the validity of St. Philip Smith & Cheetham, i., p. 425; B.D. I, iii., App.; and Hooker, *Eccles. Pol.*, v., ch. lxvi. 5, and passage cited; Jerome, *Advers. Lucif.*, c. 4, and St. Cyprian, *Epis.* 73, ad Jubaianum reference to the passage before us). Undoubtedly there are cases of baptism, Ac 2:41 Ac 16:15 Ac 16:33, where no reference is made to the subsequent performance of this rite, but in these cases it must be remembered that the baptiser was an Apostle, and that when this was the case its observance might fairly be assumed. For the special case of Cornelius see below on Ac 10:44, see further (

**ἐλάβανον:** Dr. Hort, who holds that the reception of the Holy Spirit is here explained as in Ac 10:44 by reference to the manifestation of the gift of tongues, etc., points out that the verb is not ἔλαβον, but imperfect ἐλάβανον, and he therefore renders it

#### Acts 8:18

**θεασάμενος:** the word would seem to point on (so ἰδών, see critical notes) to some outward manifestation of the inward grace of the Spirit, so Weiss, Wendt, Z

**διὰ τῆς ἐπιθ. τῶς χ. τῶν ἀποστ.,** see above on Ac 8:17, cf. διά,

**προσηνεγκεν αὐτοῖς χρήματα:** Simon was right in so far as he regarded the gift of the Spirit as an ἐξουσία to be bestowed, but entirely wrong in supposing that such a power could be obtained without an inward disposition of the heart, as anything might be bought for gold in external commerce. So De Wette, *Apostelgeschichte*, p. 124 (fourth edition), and he adds:

#### Acts 8:19

ἵνα ᾧ ἐὰν ἐπιθῶ:

#### Acts 8:20

**τὸ ἀργύριόν σου κ. τ. λ.:** the words are no curse or imprecation, as is evident from Ac 8:22, but rather a vehement expression of horror on the part of St. Peter, an expression which would warn Simon that he was on the way to destruction. Rendall considers that the real form of the prayer is not that Simon may perish, but that as he is already on the way to destruction, so the silver may perish which is dragging him down, to the intent that Simon himself may repent and be forgiven: so Page,

**εἴη εἰς ἀπώλειαν:** a frequent construction,

**τὴν δωρεάν:** and so, not to be bought, cf. Mt 10:8, and our Lord

**ὅτι**

**ἐνόμ.:** it was not a mere error of judgment, but a sinful intention, which had come from a heart not right before God, Ac 8:21; cf. Mt 15:19.

#### Acts 8:21

**μερίς οὐδὲ κληρος,** cf. De 12:2 De 14:27 De 14:29 De 18:1, Isa 57:6, and instances in Wetstein, see on Ac 1:17.

**λόγῳ τούτῳ:** both A. and R.V.

**ἡ γὰρ καρδία** cf. LXX, Ps 7:10 10:3 35:10 73:1 78:37, etc., where the adjective is used, as often in classical Greek, of moral uprightness (cf. εὐθύτης in LXX, and Psalms of Solomon, Ac 2:15, ἐν εὐθύτητι καρδίας), so also in Ac 13:10, where the word is used by St. Paul on a similar occasion in rebuking Elymas; only found once in the Epistles, where it is again used by St. Peter, 2Pe 2:15.

#### Acts 8:22

**κακίας:** not used elsewhere by St. Luke, but it significantly meets us twice in St. Peter, cf. 1Pe 2:1 1Pe 2:16.

**ἄφεθ.:** if we read above, κυρίου, the meaning will be the Lord Jesus, in whose name the Apostles had been baptising, Ac 8:16, and ἄφεθ. may also point to the word of the Lord Jesus in Mt 12:31 (so Alford, Plumptre).

**εἰ ἄρα, Mr 11:13.** {Ac 17:27} R. and A.V. both render

#### Acts 8:23

**εἰς γὰρ χολήν:** The passages in LXX generally referred to as containing somewhat similar phraseology are De 29:18 De 32:32, La 3:15. But the word χολή is found in LXX several times, and not always as the equivalent of the same Hebrew. In De 29:18 De 32:32, Ps 69:21, Jer 8:14 Jer 9:15, La 3:19, it is used to translate שׂרָפָה ( שׂרָפָה, De 32:32), a poisonous plant of intense bitterness and of quick growth (coupled with wormwood, cf. De 29:18, La 3:19, Jer 9:15). In Job 16:14 (where, however, AS2 read ζωήν for χολήν) it is used to translate בִּלְעָרָה, bile, gall in Ac 20:14 of the same book it is the equivalent of בִּלְעָרָה in the sense of the gall of vipers, i.e., the poison of vipers, which the ancients supposed to lie in the gall. In Pr 5:4 and La 3:15 it is the rendering of חֲמַל, wormwood; and in the former passage we have πικρότερον χολῆς. If we take the most usual signification of χολή in the LXX, viz., that of the gall plant (see R.V., margin, in loco, gall, or a gall root), the thought of bitterness would naturally be associated with it (in the passage

which presents the closest parallel to the verse before us, De 29:18, ἄν χολῶ καὶ πικρίῃ, πικρία is a translation of the Hebrew word for wormwood); ἄν χολῶ πικρίας might therefore denote the intense malignity which filled the heart of Simon. (On the word χολή its sense here, and in Mt 27:34, see Meyer-Weiss, Matth., p. 546.) The preposition ἐς is generally taken as = ἄν in this passage; but Rendall suggests that here, as is sometimes elsewhere, it = ὅς, and he therefore renders:

**σύνδεσμον ἀδικίας:** R.V. translates

#### **Acts 8:24**

**δεήθητε:** the verse is often taken (as by Meyer and others) as a further proof of the hollowness of Simon

**ἐπέλθῃ:** not used by the other Evangelists, but three times in St. Luke

#### **Acts 8:25**

**οἱ μὲν οὖν:** the μὲν οὖν and δέ in Ac 8:26 may connect the return of the party to Jerusalem and the following instructions to Philip for his journey, and so enable us to gather for a certainty that Philip returned to Jerusalem with the Apostles, and received there his further directions from the Lord; see Rendall

**ὁπέστρεψαν:** if we read the imperfect, we have the two verbs in the verse in the same tense, and the sense would be that the Apostles did not return at once to Jerusalem, but started on their return (imperfect), and preached to the Samaritan villages on the way (as Belser also allows)

#### **Acts 8:26**

**ἄγγελος:** on the frequency of angelic appearances, another characteristic of St. Luke, see Friedrich, Das Lucasevangelium, pp. 45 and 52 (so Zeller, Acts, ii., 224, E.T.), cf. Lu 2:9 and Ac 12:7, Lu 1:38 and Ac 10:7, Lu 24:4 and Ac 1:10 Ac 10:30. There can be no doubt, as Wendt points out, that St. Luke means that the communication was made to Philip by an angel, and that therefore all attempts to explain his words as meaning that Philip felt a sudden inward impulse, or that he had a vision in a dream, are unsatisfactory.

**ἀνάστηθι,** as Wendt remarks, does not support the latter supposition, cf. Ac 5:17, and its frequent use in Acts and in O.T. see below.

**δὲ** may be taken as above, see Ac 8:25, or as simply marking the return of the narrative from the chief Apostles to the history of Philip. As in Ac 8:29 Ac 8:39, πνεῦμα and not ἄγγελος occurs; the alteration has been attributed to a reviser, but even Spitta, Apostelgeschichte, p. 153, can find no reason for this, and sees in the use of πνεῦμα and ἄγγελος here nothing more strange than their close collocation Mt 4:1 Mt 4:11.

**ἀνάστηθι καὶ πορεύου,** words often similarly joined together in LXX.

**κατὰ μεσημβρίαν:** towards the south, i.e., he was to proceed

**ἐπὶ τὴν ὁδὸν** (not πρὸς), on, i.e., along the road (not

**αὕτη ἐστὶν ἔρημος:** opinion is still divided as to whether the adjective is to be referred to the town or the road. Amongst recent writers, Wendt, edition 1899, p. 178; Zahn, Einleitung in das N. T., ii., 438 (1899); Belser, Rendall, O. Holtzmann, u. s., p. 88, Knabenbauer (so too Edersheim, Jewish Social Life, p. 79; Conder in B.D. 2

#### **Acts 8:27**

**καὶ ἀναστὰς ἐπορεύθη:** *immediate and implicit obedience.*

**καὶ ἰδοὺ,** *see on Ac 1:11; cf. Hort, Ecclesia, p. 179, on the force of the phrase; used characteristically by St. Luke of sudden and as it were providential interpositions, Ac 1:10, Ac 10:17, Ac 12:7, and see note on Ac 16:1.*

**εὐνοῦχος:** *the word can be taken literally, for there is no contradiction involved in De 23:1, as he would be simply*

**δυνάστης:** *noun in apposition to ἀνὴρ αἰθ., only used by St. Luke here and in his Gospel, Lu 1:52, and once again by St. Paul, 1Ti 6:15. In LXX frequent (used of God, RAPC Sir 46:5, RAPC 2Ma 15:3 /RAPC 2Ma 15:23, etc.; so too of Zeus by Soph.), for its meaning here cf. Ge 1:4, Latin, aulicus.*

**κανδάκης:** *not a personal name, but said to be a name often given to queens of Ethiopia (cf. Pharaoh, and later Ptolemy, in Egypt), Pliny, N. H., vi., 35, 7. In the time of Eusebius, H. E., ii., 1, Ethiopia is said to be still ruled by queens, Strabo, xvii., I., 54; Bion of Soli, Ethiopica (M*

**γάζης:** *a Persian word found both in Greek and Latin (cf. Cicero, De Off., ii., 22; Virg., {Es 4:7} treasures; Ac 5:17, Ac 7:20, treasury; Ac 7:21, treasurers; cf. also Isa 39:2, and γαζοφυλάκιον in LXX, and in N.T., Lu 21:1, Mr 12:41,43, Joh 8:20.*

**προσκυνῆς ὧν:** *proves not that he was a Jew, but that he was not a heathen (Hackett). The proselytes, as well as foreign Jews, came to Jerusalem to worship. We cannot say whether he had gone up to one of the feasts; St. Chrysostom places it to his credit that he had gone up at an unusual time.*

#### **Acts 8:28**

**ἄρματος:** *the chariot was regarded as a mark of high rank: very frequent word in LXX, but in N.T. only here, and in Re 9:9; cf. Re 18:13.*

**ἀνεγίνωσκεν:** *evidently aloud, according to Eastern usage; there is no need to suppose that some slave was reading to him (Olshausen, N*

#### **Acts 8:29**

**τὸ πνεῦμα εἶπεν:** *nothing inconsistent with the previous statement that an angel had spoken to him, as Weiss supposes by referring the angel visit to a reviser. There was no reason why the angel should accompany Philip, or reappear to him, whilst the inward guidance of the Spirit would be always present, as our Lord had promised.*

**κολλήθητι,** *cf. Ac 5:13, in Acts five times, and in each case of joining or attaching oneself closely to a person, of social or religious communion with a person, twice in Luke*

#### **Acts 8:30**

**προσδραμὼν δὲ:** *rightly taken to indicate the eagerness with which Philip obeyed.*

**ἀρά γε**

**γιν. ᾧ ἀναγ.:** *for paronomasia, see Blass, Gram., p. 292, where other instances in N.T. are given, and also Wetstein, in loco. Julian*

#### **Acts 8:31**

γὰρ;

*ἂν δυνάμην*: optative with ἂν; occurs only in Luke, both in his Gospel and Acts, expressing what would happen on the fulfilment of some supposed condition: see, for a full list of passages, Burton, N. T. Moods and Tenses, p. 80; Simcox, u. s., p. 112: twice in direct questions, here and in Ac 17:18, but only in this passage is the condition expressed, cf. also Viteau, Le Grec du N. T., pp. 33 and 66 (1893).

*ὁδηγήσει*, see critical notes, and Blass, Grammatik, p. 210; if we read future indicative it will be an instance of a future supposition thus expressed with more probability, Burton, u. s., pp. 104, 105, 109, and see also Simcox, note on the passage, u. s., p. 112. Burton compares Lu 19:40 (W.H.), see also Viteau, u. s., pp. 4, 111, 226, whilst Blass maintains that there is no one certain example of this usage of εἰάν with future indicative. The word used here (

*παρεκάλεισέν*:

*τε*: note the closing connecting particle, showing the necessary result of the question (Weiss).

*Acts 8:32*

*περιοχὴ τῆς γραφῆς*

*Acts 8:33*

*ἐν τῇ ταπεινώσει κ. τ. λ.*, cf. Isa 53:7-8,

*τὴν (δὲ) γενεὰν αὐτοῦ τίς διηγήσεται*; (LXX),

*αἴρεται ἀπὸ τῆς γῆς*:

*Acts 8:34*

*ἀποκ.*, see above Ac 3:12, Ac 5:8. It has been sometimes supposed that the eunuch was acquainted with the tradition that Isaiah had been sawn asunder by Manasseh

*Acts 8:35*

*ἀνοίξας τὸ στ. αὐτοῦ*: the phrase is used to introduce some weighty and important utterance, cf. Ac 10:34, Ac 18:14, and Lu 1:64, so too Mt 5:2, 2Co 6:11, also frequent in LXX

*ἄρξάμενος*, see on Ac 1:22, cf. Lu 24:27.

*ταύτης*, see above on Ac 8:3.

*εὐηγγελίσατο*: used with an accusative both of the person addressed, as in Ac 8:25 Ac 8:40, and of the message delivered, cf. Lu 8:1, Ac 5:42 Ac 8:4 Ac 8:12, etc., but when the two are combined the person is always expressed by the dative, cf. Lu 1:19 Lu 2:10, {Ac 17:18} Simcox, Language of the N. T., p. 79. From the sequel it is evident that Philip not only preached the glad tidings of the fulfilment of the prophecies in Jesus as the ideal and divine Sufferer, but that he also pointed out to the eunuch the door of admission into the Church of Jesus; cf. Jerome, Epist., liii., 5.

*Acts 8:36*

*ἰδοὺ ὕδωρ*:

*τί κωλύει με βαπτισθῆναι*;

### **Acts 8:38**

**εἰς τὸ ὕδωρ:** even if the words are rendered

### **Acts 8:39**

**πνεῦμα κ. ἤρπασε:** although the expression is simply πνεῦμα κ. the reference is evidently to the same divine power as in Ac 8:29, and cannot be explained as meaning an inward impulse of the Evangelist, or as denoting a hurricane or storm of wind (as even N<sub>{Eze 3:14, Hebrew only מרה}</sub>). Thus Hilgenfeld recognises not only a likeness here to the O.T. passages quoted, but that a miraculous transference of Philip to another place is implied. No doubt, as Hilgenfeld points out, πνεῦμα may mean wind, Joh 3:8, but this by no means justifies exclusion of all reference here to the Holy Spirit. No doubt we may see with Blass a likeness in the language of the narrative to the O.T. passages just cited, and St. Luke<sub>{Joh 6:15}</sub>

**καὶ οὐκ εἶδεν** If these two clauses are closely connected as by R.V., they do not simply state that the eunuch went on his own way (Rendall), (in contrast with Philip who went his way), rejoicing in the good news which he had heard, and in the baptism which he had received; and R.V. punctuation surely need not prevent the disappearance of Philip from being viewed as mysterious, even if the words καὶ οὐκ εἶδον αὐτὸν οὐκέτι do not imply this. Moreover αὐτοῦ may rather emphasise the fact that the eunuch went his way, which he would not have done had he seen Philip, but would perhaps have followed him who had thus enlightened his path (so Weiss, in loco, reading αὐτοῦ τὴν ὁδὸν αὐτοῦ emphatic: see also St. Chrysostom)

**χαίρων:**

### **Acts 8:40**

**εὐρέθη εἰς ἄ.:** constructio pr

**ἄζωτον, תיבשׁ:** only mentioned here in N.T., but in LXX Ashdod, Jos 11:22 Jos 13:3 Jos 15:46, 1Sa 5:5, 2Ch 26:6, Ne 4:7 Ne 13:20, Jer 25:20 Jer 47:5, Am 1:8, Zep 2:4, Zec 9:6; Azotus in RAPC 1Ma 5:18 /RAPC 1Ma 10:84; Herod., ii., 157: Herod, speaks of the siege of the twenty-nine years under Psammetichus as the longest in history (ζ = σδ, as in σρομάζης, Ahuramazda, Blass, in loco). An old Philistine town, and one of the five chief cities

**διερχόμενος εὐηγγελ.,** see above on Ac 8:4 and also Ac 13:6, and cf. Lu 9:6 for a similar combination of the two verbs.

**τὰς πόλεις πάσας:** from their position between Azotus and C

**καισαρείαν** (mentioned no less than fifteen times in Acts): its full name was καισαρεία σεβαστή, so named by Herod the Great in honour of Augustus (Jos., Ant., xvi., 5, 1); sometimes also παράλιος or ἡ ἐπὶ θαλάττῃ (Jos., B. J., iii., 9, 1; vii., 1, 3); it was also called

### **Acts 9:1**

**ὁ δὲ σαῦλος:** takes up and continues the narrative from Ac 8:3; the resumptive use of δέ.

**ἔτι:**

**ἐμπνέων:** only here in N.T., not

**τῷ ἀρχιερεῖ:** probably Joseph Caiaphas, who continues thus to persecute the Church, see on Ac 4:6; <sub>{Ac 5:17}</sub> he held office until 36 A.D., see Z

## Acts 9:2

**ἤτήσατο**, see on Ac 3:2, with παρά, in Ac 3:3, we have the imperfect, but

**ἐπιστολάς**, cf. Ac 22:5, Ac 26:12; on the jurisdiction of the Sanhedrim, see above on Ac 4:5; Weber, J

**δαμασκὸν**:

**πρὸς τὰς συναγωγάς**, cf. Ac 6:9, as at Jerusalem

**ἐάν τινας εὔρη**: the phrase does not mean that the existence of Christians was doubtful, but whether Saul would succeed in finding them out (Weiss).

**ὄντες τῆς ὁδοῦ**: the genitive with εἶναι or γίνεσθαι, very common in N.T. (as in classical Greek); may be explained as the genitive of the class to which a man belongs, or as the genitive of the property in which any one participates, expressed by the genitive singular of an abstract noun, and also, as here, of a concrete noun, Winer-Moulton, xxx., 5, c. (and Winer-Schmiedel, pp. 269, 270).

**γυναῖκας**, see above on Ac 8:3. Although no doubt the women referred to were Jewesses, yet it is of interest to note the remark of Josephus, B. J., ii., 20, 2, viz., that the women of Damascus were addicted to the Jewish religion. Their mention also indicates the violence of Saul.

## Acts 9:3

**ἐν δὲ τῷ πορεύεσθαι, ἐγένετο**: on the frequency of the infinitive as here, and of ἐγένετο in St. Luke, see Friedrich, Das Lucasevangelium, p. 13, but whilst St. Luke, even more than the other Evangelists, connects his narratives by more or less Hebraistic formulae, so he often tones down the Hebraism by changes of order or other modifications, cf. Lu 1:8-9 Lu 5:17 Lu 6:1, Ac 4:5 Ac 9:3, etc., see especially Simcox, Writers of the N. T., p. 19, cf. also Blass, Gram., pp. 232, 234.

**ἐγγίξιν τῇ δ.**: for a recent description of the three roads which lead from Jerusalem to Damascus, see Luckock, Footprints of the Apostles as traced by St. Luke, i., pp. 223, 224. We may well believe that Saul in his haste and passion would choose the quickest and best frequented route which ran straight to Shechem, and after inclining to the east, by the shores of the lake of Galilee, leads straight to Damascus, with an entrance on the south; possibly he may have been stirred to (1878). Ramsay, Expositor, p. 199, note (1898), follows the old tradition as to the locality (following Sir C. Wilson). But, as he points out, this locality fixed at Kaukab (so Luckock, also u. s.), some ten or twelve miles from Damascus, was changed in modern times for a site nearer the city (so the Romanist commentator Felten, p. 185, laying stress on ἐγγίξιν); but the spot so chosen seems an impossible one from the fact that it is on the east side of the city, not on the south; see also

**ἐξαίφνης**: the word is used by St. Luke twice in his Gospel and twice in the Acts

**περιήστραψεν**: only twice in N.T. {Ac 22:6} (and περιλάμψαν in his second account Ac 26:13); noun in classical Greek of flashing like lightning. In Ac 22:6 the time is fixed

## Acts 9:4

**καὶ πεσὼν ἐπὶ τὴν γῆν**, cf. Ac 22:7, both expressions show the over-whelming impression made by the sudden bright light. In Ac 26:14 all fall to the ground, but there is no contradiction with Ac 9:7, see below on Ac 9:7. Lewin, Farrar (so Hackett, and some early interpreters) have held that Saul and some at least of his companions were mounted, since Saul was the emissary of the high priest, and the journey would occupy some days. On the other hand Felten (following Corn,

**ἤκουσε φωνὴν λέγουσαν:** in St. Paul

*It would seem therefore that the distinction between ἀκούειν with (1) accusative, and (2) genitive; (1) to hear and understand, (2) to hear, merely, cannot be pressed (so Alford, in loco, and Simcox, Language of N. T., p. 90, and Weiss on Ac 22:7; but see on the other hand Rendall on 9 Ac 9:7). Thus in the passage before us it has been usual to explain ἀκούειν with φωνήν Ac 9:4, as indicating that Saul not only heard but understood the voice, cf. Ac 22:14, whilst ἀκούειν with φωνῆς Ac 9:7, has been taken to show that his comrades heard, but did not understand (so Weiss, in loco, and also on Ac 22:9). But there is (1) no contradiction with Ac 22:9, for there it is said of Paul*

**σαούλ, σαούλ:** in each of the three narratives of the Conversion it is significant that the Hebrew form is thus given, and it is also found in the address of Ananias, probably himself a Hebrew, Ac 9:17, to the new convert. On the emphatic and solemn repetition of the name cf. Ge 22:11, and in the N.T., Lu 10:41 Lu 22:31, Mt 23:37, and on the frequency of this repetition of a name as characteristic of Luke in Gospel and Acts see Friedrich, pp. 75, 76, cf. Lu 8:24 Lu 10:41 Lu 22:31; cf. Lu 23:21 (see also Deissmann

**τί με διώκεις;** cf. Ac 7:52, and 1Co 15:9, Ga 1:13.

#### **Acts 9:5**

**τίς εἶ, κύριε;** the title is here used in reverent and awestruck response to the question of a speaker, in whose voice, accompanied as it was by the supernatural light, Saul recognised a divine utterance

**ἐγὼ σὺ:** both pronouns are emphatic, and contrasted: ἰησοῦς, cf. Ac 20:8, and note. For rest of verse see critical notes.

#### **Acts 9:6**

For this verse see critical notes and also Ac 22:10.

**ἀνάστηθι:** verb characteristic of St. Luke, see on Ac 5:7. Here, if we compare Ac 26:16, {Ac 14:10} it is evidently used in a literal sense.

**καὶ λαληθήσεταιί σοι,** see note on Ac 26:15.

#### **Acts 9:7**

**οἱ συνοδεύοντες:** probably riding in company with him; not found in classical Greek, but used in the same sense as here in Plutarch

**εἰστήκεισαν ἐννεοί.** The form ἐννεός is incorrect, see critical notes: in LXX, cf. Pr 17:28, Isa 56:10, Epist. of Jer 41 (Symm. in Ho 9:7); see critical notes. It is frivolous to find a contradiction here with Ac 26:14. No stress is laid upon εἰστήκ., which may be used like εἶναι, and even if there is, it does not preclude a previous falling. We have merely to suppose that the sight and sound had affected Saul

**μηδένα δὲ θεωροῦντες:** there is no contradiction between this statement and Ac 26:9, where it is said that they saw the light

#### **Acts 9:8**

**ἀνεφωγμένων;** see critical notes.

**οὐδένα ἔβλεπε:** his eyes, which he had closed mechanically, as he fell overwhelmed with the dazzling brightness of the light, and of the appearance of Jesus, he now opens, but only to find that he saw nothing (οὐδέν) (see critical note)

**χειραγωγοῦντες:** the necessary result of his blindness, cf. Jud 16:26 and RAPC Tob 11:16, but in each case the reading is varied (see H. and R.); in N.T. only in Acts, cf. Ac 22:11 (and see Ac 13:11); it is also found in the Apocryphal Gospel of Peter, x. (ver. 40 in Harnack)

### **Acts 9:9**

**ἤνμῃ βλέπων:** on ἤν with participle, characteristic, see above on chap. Ac 1:10. Wendt (in seventh edition, not in eighth), and so Felten, Alford, Hackett, distinguish between μὴ and οὐ with ἔφαγεν and ἔπιεν, and see especially Winer-Moulton, Leviticus, 5. οὐ β. would have simply meant blind; μὴ β. is not seeing (not able to see)

**οὐκ ἔφαγ. κ. τ. λ.:** there is no reason why the words should not be taken literally, in spite of Wendt

### **Acts 9:10**

**ἀνανίας:** nomen et omen, {Ac 22:12} to introduce Paul to Christianity. But Schneckenburger does not seem to deny the main fact of the meeting between the two men (Ueber den Zweck der Apostelgeschichte, pp. 168, 169), and St. Paul would scarcely have spoken as he did later {Ac 22:12} before a Jewish crowd, in a speech delivered when the capital was full of pilgrims from all parts, and at a time when the constant communication between Damascus and Jerusalem would have exposed him to instant refutation, had his statements with regard to Ananias been incorrect. It is evident that the supernatural element in the narrative is what really lay at the root of Zeller

**ὁ κύριος,** i.e., Jesus, as is evident from a comparison of Ac 9:13-14 Ac 9:17.

**ἐν ὁράματι:** critical objections have been raised by Baur and others against the double vision narrated here of Saul and Ananias, as against the double vision of Cornelius and St. Peter in Ac 10:3 Ac 10:11, but see Lumby

### **Acts 9:11**

**ἀναστὰς:** the word as has been previously remarked is characteristic of Luke (cf. its use in O.T.), and does not in the least support the idea that the vision was a dream of the night, cf. Ac 8:26.

**ἐπὶ τὴν ῥύμην τ. κ. εὐθεΐαν:** ῥύμη, cf. Ac 12:10, Mt 6:2. In Lu 14:21 it seems to be used in contrast to πλατεῖα, but in LXX at least in one passage it is used as its equivalent, Isa 15:3, cf. R.V.,

**εὐθεΐαν:**

**ταρσέα:** Tarsus was the capital of the Roman Province of Cilicia. Curtius has called it the Athens of Asia Minor, and Strabo emphasises its celebrity for the production of men famous in all branches of science and art. As a celebrated university town it may have ranked amongst its students not only St. Paul but his companion St. Luke, attracted it may be by the renown of its medical school; and if this be so, the acquaintance of the two men may date from their student days. To Tarsus, moreover, and to a country where Stoicism was cradled, St. Paul may have been indebted for his evident familiarity with the ideas and tenets of the Stoic philosophy. From Cyprus came Zeno and Pers

**ἰδοὺ γὰρ προσεύχεται:**

### **Acts 9:12**

**ἐν ὁράματι,** see critical notes.

**ἄνδρα ἄ. ὀνόμ.:** the words would certainly indicate, as Wendt points out (seventh edition, not eighth), that Saul was previously unacquainted with Ananias. Jesus communicates the contents of the vision, and speaks as it were from the standpoint of Saul (see Felten

**ἐπιθέντα κ. τ. λ.,** see above on Ac 8:17.

#### **Acts 9:13**

Ananias naturally hesitates to go to a man who had undoubtedly inflicted harm upon the Christians, and had come to Damascus with the same intent. But there is nothing inconsistent in the fact that Ananias should not be acquainted with Saul personally, whilst he knew of his persecuting zeal.

**τοῖς ἁγίοις σου:** used here for the first time as a name for the Christians; cf. Ac 9:32 Ac 9:41, Ac 26:10. Every Israelite was ἅγιος by the mere fact of his membership in the holy Ecclesia of Israel, and Ananias, himself a Jew, does not hesitate to employ the same term of the members of the Christian Ecclesia (see Hort, Ecclesia, pp. 56, 57, and Grimm, sub v., 2). Its use has therefore a deep significance:

**ἐν ἱερ.** belongs to ἐποίησε, and so points back to Ac 8:3, and to Saul as the soul of the persecution which broke out in Jerusalem, cf. Paul

#### **Acts 9:14**

**ὧδε** hic et huc (Blass), Ac 9:21

**τοὺς ἐπικ. τὸ ὄνομά σου**

#### **Acts 9:15**

**σκεῶς ἐκλογῆς,** cf. St. Paul

**τοῦ βαστάσαι,** genitive of purpose; verb as used here continues the metaphor of σκεῶς; may mean simply to bear, to carry, or it may denote to bear as a burden; cf. 2Ki 18:14, RAPC Sir 6:25; cf. Lu 14:27, Ac 15:10, Ro 15:1, etc.

**ἐθνῶν καὶ βασιλέων**

**βασιλ.,** cf. Ac 26:12, 2Ti 1:16; also before the governors of Cyprus, Achaia, Jud

**υἱῶν τε ἰ.,** see critical notes above, again the closely connecting τε, all three nouns being comprehended under the one article τῶν

#### **Acts 9:16**

**ἐγὼ γὰρ:** he is a chosen vessel unto me, and therefore ὑποδ. Wendt disagrees with Meyer, who finds the showing in the experiences of the sufferings (so Hackett and Felten), and refers the word with De Wette, Overbeck, to a revelation or to some directing counsel of Christ, cf. Ac 13:2, Ac 16:6 Ac 16:9, Ac 20:20, so too Blass

#### **Acts 9:17**

**ἐπιθεὶς ἐπ' ἄ. τὰς χ.:** not as bestowing the Holy Ghost (for see context), but as recovering from his blindness, cf. Mr 16:18. σαούλ, see on Ac 9:4, perhaps too the word used by Jesus would reassure Saul.

**ἀδελφέ:** as a Christian brother, and not merely as a brother in nationality, Ac 2:29, Ac 22:1, Ac 28:17

**ὁ κ.ἰησοῦς:** *the words must have further reassured Saul*

#### **Acts 9:18**

**καὶ εὐθέως:** *as the immediate result of the laying on of hands the recovery of sight is given, but the baptism follows for the reception of the Holy Ghost, cf. Ac 22:13 ff.*

**ἀπέπεσον ὡσεὶ λ.:** *the words cannot be taken as merely figurative with Weiss or Z*

**ἀναστὰς,** *see above on Ac 8:26; the word may here be taken literally (although not necessarily so), as of Saul rising from a sitting or reclining position (so Weiss).*

**ἐβαπτίσθη:** *no doubt by Ananias*

**λαβὼν τροφήν,** *see on Ac 9:9.*

**ἐνίσχυσεν:** *here used intransitively (RAPC 1Ma 7:25, RAPC 3Ma 2:32), if we adopt reading of T.R. which is retained by Weiss. We have the verb, in the N.T. peculiar to St. Luke, used in the transitive sense (cf. Lu 22:43-44, W. H., App., 67, and Plummer, in loco), and in this sense its use outside the LXX is confined to Hippocrates and St. Luke, Hobart, p. 80 (cf. 2Sa 22:40, RAPC Sir 1:4); but cf. Psalms of Solomon, Ac 16:12. The reading here to which Wendt apparently inclines is ἐνισχύθη (see critical notes), as this would be in accordance with the transitive use of the verb in Lu 22:43, and other instances.*

#### **Acts 9:19**

**ἡμέρας τινάς:** *used here apparently, as in Ac 10:48, Ac 16:12, Ac 24:24, etc., of a short period; see note on Ac 9:23, and cf. critical notes, Blass in, and see Ac 9:23.*

#### **Acts 9:20**

**ἐν ταῖς συναγωγαῖς**

**ὁ υἱὸς τοῦ θεοῦ:** *only here in Acts. As the preaching was in the synagogue the term would be used in its Messianic sense (cf. Joh 1:49), according to the early Messianic interpretation of Ps 2:7; cf. Ac 13:33 and St. Paul*

#### **Acts 9:21**

**παρθήσας:** *same word used by St. Paul of himself in Ga 1:13 Ga 1:23; nowhere else in N.T., but see RAPC 4Ma 4:23 /RAPC 4Ma 11:4; used often in classical Greek. Blass draws attention to the coincidence between this passage and the use of the word in Gal., and adds:*

**τοῦς ἐπικ.,** *see above on Ac 9:14.*

**ἐληλύθει,** *pluperfect:*

#### **Acts 9:22**

**ἐνεδυναμοῦτο:** *only used here by St. Luke, and elsewhere only by St. Paul (five or six times), and always of religious and spiritual strength; used also three times in the LXX twice with reference to the power of the Spirit, Jud 6:34, 1Ch 12:18; in Ps 51:7, perhaps the simple verb δυναμόω.*

**συνέχυνε:**

**συμβιβάζων:** only used by St. Luke and St. Paul, cf. Ac 16:10, Ac 19:33, see especially for this last passage, Grimm-Thayer, sub v., cf. 1Co 2:16. In the LXX the word is used in the sense of teaching, instructing, Ex 4:12 Ex 4:15 Ex 18:16, Isa 40:13, etc., this usage is purely Biblical (in Attic Greek rather προσβ. in this sense): lit. (1) to bring together; (2) then like συμβάλλω, to put together, to compare, to examine closely; (3) so to deduce, to prove; thus here the word may well imply that Saul compared Messianic passages of the O.T. with the events of the life of Jesus of Nazareth, and hence deduced the proof that He was the Christ, cf. παρατιθέμενος in Ac 17:3. So Theophylact explains διδάσκων καὶ ἐρμηνεύων out of the Scriptures which the Jews themselves knew.

#### **Acts 9:23**

**ἡμέρας ἱκανάς:** whether the period thus described was meant to cover the definite period in Ga 1:16, i.e., as including St. Paul

#### **Acts 9:24**

**ἐπιβουλῇ:**

**παρετήρουν:** if we follow R.V., see critical notes, we have the middle for the active, cf. Lu 14:1 Lu 6:7, Ga 4:10. There is no contradiction involved with 2Co 11:32. The ethnarch acted as the instrument of the Jews, at their instigation, or they acted by his permission, or possibly as the Jews were the actual originators of the persecution of Saul, St. Luke for brevity speaks of them as carrying it out, cf. Ac 2:23, Ac 28:27. See to this effect, Blass, Z

**τε:** if we add καὶ R.V., see critical notes, the two words τε καὶ signify that they not only laid wait for him, but also watched the city gates day and night, to secure the success of their design;

#### **Acts 9:25**

**οἱ μαθηταὶ**

**διὰ τοῦ τείχους:** διὰ τοῦ τείχους, perhaps a window in the external face of the wall opening into the house on the inside, rather than simply a window of a house overhanging the wall; cf. Jos 2:16, 1Sa 19:12. Blass takes it of a window made

**χαλάσαντες ἐν σπυρίδι:**

#### **Acts 9:26**

**παραγενόμενος:** on its frequency in St. Luke

**ἐπειράτο:** the verb πειράομαι only found once in N.T., viz., Ac 26:21, and the true reading here is ἐπείραζε, which is used in a similar sense in Ac 16:7, Ac 24:6, only in the active in this sense = Attic πειρώμαι, according to Blass, in loco, and Gram., 56, 221;

**κολλᾶσθαι,** cf. Ac 5:13, Ac 10:28, and also Mt 19:5, Lu 15:5, 1Co 6:16

**καὶ πάντες ἐφοβ. αὐτόν καὶ**

#### **Acts 9:27**

**βαρνάβας,** cf. Ac 4:36. Saul and Barnabas may have been previously acquainted, see J. Lightfoot, Hor. Heb., and note on Ac 4:36. St. Chrysostom, Hom., xxi. (so Theophylact and Oecumenius), sees here a proof of the kindly nature of Barnabas, so truly called

**ἐπιλ.**, cf. Ac 23:19; so as to disarm fear: on the force of this characteristic word of St. Luke see Ramsay, *St. Paul*, p. 245, Friedrich, p. 27, and below Ac 17:19; generally constructed with genitive, but here αὐτὸν is probably governed by ἤγαγε; cf. Ac 16:19, and Ac 18:17, where also the accusative is found in cases of a finite transitive verb following the participle, ἐπιλ. Blass, *Gram.*, p. 100, note 2, refers αὐτόν to ἤγαγε, and understands αὐτοῦ with ἐπιλ.

**πρὸς τοὺς ἀποστόλους**, cf. Ga 1:19; there is no contradiction, although St. Paul

**διηγήσατο**, *exposuit*, i.e., Barnabas (but Beza and Meyer make Saul the subject, although unlikely from construction and context); verb twice in Luke

**πῶς εἶδε κ.**: while it is not said in any part of the three accounts of the Conversion that Saul saw Jesus, it is distinctly asserted here in a statement which Barnabas may well have received from Saul himself, and also in the two expressions of Ananias, cf. Ac 9:17, Ac 22:14; cf. also the Apostle

**ἐπαρρησιάζατο**, cf. the verb with the expression μετὰ παρρησίας λαλεῖν, see above on Ac 4:13, and of the preaching of the other Apostles and of the Church, cf. Ac 28:31 (of Paul). Verb only used by Luke and Paul, and always of speaking boldly the truths of the Gospel; so seven times in Acts, and also in 1Th 2:2, Eph 6:20.

#### Acts 9:28

**ἤνειπ.**: for characteristic construction see Ac 1:10, etc. εἰς καὶ ἑκπ., cf. Ac 1:21. Hebraistic formula to express the daily confidential intercourse with the Apostles; cf. 1Sa 18:13, 2Ch 23:7 (RAPC 1Ma 13:49 /RAPC 1Ma 15:14 /RAPC 1Ma 15:25, for somewhat similar expressions, but see H. and R.).

**ἐν**: if we read εἰς, see critical note. Weiss connects closely with ἑκπ. and takes it to signify that Saul was not only associated with the Apostles privately, but openly in the town, so Wendt and Holtzmann, *privatim* and *publice*. Page connects ἦν εἰς together, and thinks εἰς probably due to the intervention of the verbs expressing motion. Z

#### Acts 9:29

**συνεζήτει**, cf. Ac 6:9.

**πρὸς τοὺς ἔλλην.**, of whom Saul himself was one; see critical notes. Saul<sub>{Ga 1:18}</sub> and although we must not limit his opportunities of disputation to the two Sabbaths with Blass (note the two imperfects), yet it is evident that the Hellenists were at once enraged against the deserter from their ranks. There is no contradiction with Ac 22:17, as Zeller and Overbeck maintained

**ἐπεχείρουν**: only used by St. Luke; St. Lu 1:1, Ac 19:13; it is used in same sense in classical Greek; and it also occurs in Es 9:25, RAPC 1Es 1:28, RAPC 2Ma 2:29 /RAPC 2Ma 7:19 /RAPC 2Ma 9:2, etc., and RAPC 3Ma 7:5, where it occurs as here with ἀνελεῖν (see also below), and for other instances cf. Hatch and Redpath. The word was frequently employed in medical language, sometimes in its literal sense

**ἐπεχείρησαν γράφειν**. Hobart, pp. 87 and 210, points out that Galen also employs the verb with ἀνελεῖν, as here. It is true that the word is also used in the same sense by Josephus, c. Apion, ii., with συγγράφειν, but the medical use of the term is so striking in Hippocrates that its use here is noted by J. Weiss, *Evangelium des Lukas*, p. i., as a probable reminiscence by the writer, and still more positively so by Zahn, *Einleitung in das N. T.*, ii., p. 384 (1899).

#### Acts 9:30

**ἐπιγνόντες**: the preposition may signify here as elsewhere accurate and certain knowledge or information

**οἱ ἀδελφοί:** the expression seems expressly used to imply that the disciples at Jerusalem recognised Saul as a brother. Wendt (1899) rejects all the narrative in Acts as unhistorical, and compares with the statement here Ga 1:22; but there mention is only made of the

**κατήγαγον,** i.e., brought him down to the sea coast, *ad mare deduxerunt*, word used only by Luke and Paul; but by St. Luke only as a nautical expression, cf. Ac 27:3, Ac 28:12, {Ac 21:3} and Lu 5:11; so in classical writers.

**εἰς κ.** as in Ac 8:40 (not C<sub>{Ac 21:8}</sub>) the friend and the accuser of the proto-martyr would meet face to face as brethren (Plumptre).

**ἐξαπέστειλαν:** the word might mean by sea or by land, but the former is supported amongst recent commentators by Blass, so too Page (cf. Lightfoot on Ga 1:21, p. 85), Knabenbauer, p. 174. But if so, there is no contradiction with Ga 1:21, where Paul speaks of coming into the regions of Syria and Cilicia, as if he went to the latter through the former. The expressions in Galatians have sometimes been explained on the supposition that the two countries, Syria and Cilicia, are named there as elsewhere in that order, Ac 15:23 Ac 15:41, as a kind of general geographical expression (Felten), the most important country being mentioned first, so Lightfoot, N1897), and that here the two great divisions, Syria and Cilicia, of the Roman province are spoken of; and he accordingly reads, with the original text of τὰ κλίματα τῆς σ. καὶ κ., the article used once, and thus embracing the two parts of the one province (sometimes three parts are enumerated, Ph

**ταρσόν,** see above, Ac 9:11; on the years of quiet work at Tarsus and in its neighbourhood, see Ramsay, St. Paul, pp. 46, 47, and below on Ac 11:25.

## Acts 9:31

### αἱ ἐκκλησίαι

**καθ' ὅλης:** the genitive in this sense is peculiar to St. Luke, and always with the adjective ὅλος; Lu 4:14 Lu 23:5, Ac 9:42 Ac 10:37, the phrase, although not the best classically, seeming to

**οὖν** connects with the preceding narrative; so Bengel, Weiss, Wendt, Blass, Z

**οἰκοδομοῦμεσαι:** {Ps 28:5} Jer 12:16 Jer 40:7; {Jer 33:7} Jer 38:4, {Jer 31:4} Jer 49:10. {Jer 42:10} (Hilgenfeld refers the whole section Ac 9:32-42 to the same source A) from which his ἐπληθύνοντο. But if we desire a good illustration of the labyrinth (as Hilgenfeld calls it) through which we have to tread, if we would see our way to any coherent meaning in Ac 9:31 to Ac 12:25, it is sufficient to note the analysis of the sources of the modern critics given us by Hilgenfeld himself, (Zeitschrift f

**οἰκοδ.:** may refer to the inward spiritual growth, ἐπληθ. to the outward growth in numbers; a growth attributed not to human agency but to the power of the Holy Ghost. παράκλησις only here in Acts of the Holy Ghost. Hort renders παρακ. of the Holy Spirit probably invoking His guidance as Paraclete to the Ecclesia was multiplied

## Acts 9:32

**ἐγένετο δὲ π. διερχ.:** on the formula and its frequency in Luke see Friedrich, p. 13, and above on p. 124. We have here a note of what may fairly be taken as a specimen of many similar missionary journeys, or rather journeys of progress and inspection, mentioned here perhaps more in detail because of the development which followed upon it, cf. with chap. 10. New congregations had been formed, and just as Peter and John had gone down to Samaria to the Christians converted by Philip, so it became necessary that the congregations which had grown up in many towns (Ac 8:14 Ac 8:25 Ac 8:40) should be visited

and kept in touch with the centre at Jerusalem (see Ramsay, *St. Paul*, pp. 41, 42; Felten and Plumtre, in loco).

**διερχ.** **διὰ πάντων**, see note on Ac 13:6, and for the construction Lu 9:6 Lu 11:24.

**κατελθεῖν**, i.e., probably from Jerusalem, cf. Ac 8:5, Lu 4:31 *devenire*, cf. Plummer

**διὰ πάντων**, sc., **ἀγίων**, so Meyer-Wendt, Weiss, Bengel, Alford, Hackett, De Wette, Holtzmann; cf. for similar construction 2Co 1:16, and cf. Ac 20:25, Ro 15:28, or it may mean

**ἀγίους**, see on Ac 9:13.

**λύδδαν**, Hebrew לֹד, *Lod*, perpetuated in the modern *Ludd*; on the word see critical notes, cf. 1Ch 8:2, Ezr 2:23, Ne 7:37 Ne 11:35, RAPC I Ma 11:34;

Ac 9:32-35. Healing of Aeneas.

### **Acts 9:33**

**αἰνέαν**: the name in this form is found in Thuc, Xen., Pindar. and is not to be identified with that of the Trojan **αἰνείας**, although in a fragment of Sophocles we have for the sake of the verse **αἰνέας** instead of **αἰνείας**; see Wendt, seventh edition, and Wetstein, in loco. The name is also used of a Jew, Jos., *Ant.*, xiv., 10, 22.

Probably a Hellenistic Jew; but although he is not expressly named a disciple (as in the case of Tabitha), yet as Peter visited him, and he knew the name of Jesus Christ, he may have become a Christian (so Blass); the fact that Peter went to the

**ἐξ ἔτων ὀκτώ**: characteristic of Luke as a medical man; in the cases of disease which he alone mentions, St. Luke frequently gives their duration, e.g., Ac 13:11, Ac 3:2 Ac 4:22 Ac 14:8, see Hobart, p. 40, Zahn, *Einleitung in das N.T.*, ii., p. 427.

**κραββάτω**, see above on Ac 5:15, and spelling.

**παραλελυμένος**, see above on Ac 8:7, and cf. also Zahn, *Einleitung in das N. T.*, ii., p. 436 (1899).

### **Acts 9:34**

**ἰᾶται σε ἰ.**: perhaps a *paronomasia*, Ac 4:30 (see Page, in loco); present tense, indicating that the healing was immediately effected, Burton, *N. T. Moods and Tenses*, p. 9; Blass, *Gram.*, p. 183; verb much more frequent in St. Luke than in the other N.T. writers; in Gospel eleven times, in Acts three times, and one quotation; in St. Matthew three times, and same quotation; in St. John twice, and same quotation; in St. Mark only once; in Epistles three times, but perhaps only figuratively; so in De 30:3, of the diseases of the soul. The term is used by St. Luke in a passage where a similar statement is made by St. Matthew and St. Mark, in which they employ another verb, less precise, **σώζειν**, **διασώζειν**, and not so strictly medical, cf. Mt 14:36, Mr 6:56, Lu 6:19, Hobart, p. 9.

**ἱᾶσις**: the cognate noun, only in St. Luke, Lu 13:32, Ac 4:32, and see further also Hobart, pp. 23, 24. Both noun and verb are also frequent in LXX, and cf. Plummer on Lu 5:19, who points out that **ἰᾶσθαι** in its active significance is peculiar to St. Luke, except in the quotations from LXX (Mt 13:15, Joh 12:40, both figurative), and in Joh 4:47.

**στρωῶσον σεαυτῷ**, cf. Ac 22:12, where, as here, the context must be supplied. The aorist denotes performance without delay

*καὶ εὐθ, ἀνέστη* corresponds to ἀνάστηθι and indicates the completeness of the healing.

#### **Acts 9:35**

*τὸν σάρωνα*, on accentuation see critical notes:

*πάντες*: the expression may be taken to mean that a general conversion of the inhabitants followed. Rendall renders

#### **Acts 9:36**

*ἰόππη*, on the spelling, Winer-Schmiedel, p. 56; and below on Ac 9:43.

*μαθήτρια*: only here in N.T.: the word occurs in the Apocryphal Gospel of Peter: Mary Magdalene is described as *μ. τοῦ κυρίου*: it is also used by Diod., ii., 52; Diog. Laert., iv., 2; viii., 2. The form *μαθητρίς* is found in Philo. *ταβιθά*, see critical notes. ܡܬܝܬܪܝܬܐ, Aramaic, = ܡܬܝܬܪܝܬܐ, Hebrew (1) splendour, beauty; (2) Greek *δορκάς*, specially prized by the Orientals for its elegance, So 2:9,

*ἐλεημοσυνῶν* in singular, Ac 3:2; in plural Ac 10:2, as here;

*ὧν*, see on Ac 1:1.

Ac 9:36-43. Tabitha raised from the dead.

#### **Acts 9:37**

*ἐγέν. δέ*: on the frequency of the formula in Luke see above p. 124, and Plummer, St. Luke, p. 45, on the use of ἐγένετο.

*ἀσθενήσασαν*: aorist, marking the time when she fell sick (Weiss).

*λοῦσαντες*: after the manner of the Jews as well as of the Greeks, cf. instances in Wetstein and Hamburger, Real-Encyclop

*ἔθηκαν*: burial did not take place until the danger of an apparent death was considered past; in uncertain cases a delay as above might be allowed, or for other special reasons, and children were forbidden to hasten the burial of their parents, Hamburger, u. s., p. 161; and further for burial and mourning customs, Edersheim, Jewish Social Life, p. 168, and History of the Jewish Nation, p. 311.

*ἐν ὑπερώῳ*: the body was usually laid in an upper chamber when burial was delayed; see Hackett

#### **Acts 9:38**

*λύδδης*, on the form see above on Ac 9:35; nine miles from Joppa.

*παρακαλοῦντες*: the only passage in which the oratio recta follows if we read *μὴ ὀκνήσης*, see critical notes; this also best represents the urgency of the message (cf. Joh 11:3), as in R.V.

*μὴ ὀκν.*:

*διελθεῖν*, cf. Lu 2:15, and Ac 9:32 above, and below Ac 11:19. Like other compounds of *ἐρχομαι* very frequent in Luke, as compared with other writers (Friedrich, p. 7).

*ἕως αὐτῶν*: use of *ἕως* locally, common in St. Luke (Friedrich, p. 20); *ἕως* with genitive of the person as here, cf. Lu 4:42, RAPC I Ma 3:26; not so used in classical writers (Plummer).

### **Acts 9:39**

*It is not said that they sent for St. Peter to work a miracle, but his near presence at Lydda would naturally make them turn to him in a time of sorrow.*

**παραγενόμενον:** *a characteristic Lucan expression (Weiss), see above Ac 5:21.*

**τὸ ὑπερ.:** *here the article would naturally be used on referring to the chamber, cf. Ac 9:37, in which the body lay.*

**αἰχῆραι:** *they may have been the poor of the Church, Ac 6:1, whom Dorcas had befriended, or those who had been associated with her in good works (see also Plumtre*

**κλαίουσai,** *cf. Lu 7:13 Lu 8:52, Hamburger, u. s. {Ac 9:37}*

**ἐπιδεικ.:** *only here in middle voice, perhaps as pointing to the garments which they were themselves wearing (so Blass, Wendt, Felten, Grimm-Thayer), which Dorcas had given them.*

**χιτῶνας:**

**ἱμάτια,** *the long flowing outer robes.*

**ὄσα:**

**ἐποίει:** *imperfect as denoting her customary mode of action.*

### **Acts 9:40**

**ἐκβαλὼν δὲ ἔξω πάντα:** *nothing could be more natural than this action of St. Peter as a reminiscence of his Master*

**θεὸς τὰ γόνατα,** *see note on Ac 7:60,*

**τ. ἀνάστηθι,** *cf. Mr 5:41. Here again we note the close agreement with St. Mark*

**ἀνεκάθισε:** *not found in LXX, and used only by St. Luke in this passage and in his Gospel, Ac 7:15 (but has ἐκάθισεν, which W.H. reads only in margin), in both cases of a person restored to life and sitting up. In this intransitive sense it is almost entirely confined to medical writers, to describe patients sitting up in bed. It occurs in Plato, Ph*

**τὸ σῶμα,** **Lu 17:37,** *the word is quite classical for a dead body, so too in LXX, cf. De 21:23, 1Ki 13:24, RAPC 1Ma 11:4, RAPC 2Ma 9:29. Everything, as Wendt admits (1888), points to the fact that no apparent death, or a raising by natural means, is thought of by the narrator. Holtzmann and Pfleiderer can only find a parallel here with Ac 20:9-12, but none can read the two narratives without seeing their independence, except in the main fact that both narrate a similar miracle.*

**ἤνοιξε τοὺς ὀφθ.:** *to this there is nothing corresponding in the details given by the Gospel narratives, as Blass points out.*

### **Acts 9:41**

**δοὺς δὲ αὐτῇ χ.:** *here for help to her to rise, after she had been restored to life, but in the Gospels Christ takes the damsel by the hand before she is restored, Mr 5:41, Lu 8:54. Thus, while retaining a close resemblance, as we might surely expect, to our Lord*

**τὰς χήρας:** Rendall sees in the words reference to an organised body, 1Ti 5:11-16, engaged in the service of the Church, but the context only points to the widows who had been previously mentioned, species post genus, as in Ac 9:36 (Blass).

#### **Acts 9:42**

**καθ' ὅλης,** see above on Ac 9:31.

#### **Acts 9:43**

**ἐγένετο δέ,** see on Ac 9:37, Plummer, St. Luke, p. 45, on the use of ἐγένετο. The phrase also marks (as often in Luke) a transition to the following narrative (N

**ἡμέρας ἱκανὰς,** see on Ac 8:11, and Ac 27:7. Kennedy speaks of the adjective as used in the vernacular sense of

**βυρσεῖ,** in classics βυρσοδέψης: it is difficult to suppose that the common estimate of the work of a tanner amongst the Jews as unclean, on account of their constant contact with dead animals, has here no significance. At least the mention of the trade seems to show that St. Peter was already in a state of mind which would fit him for the further revelation of the next chapter, and for the instructions to go and baptise the Gentile Cornelius. On the detestation in which this trade was held by the Jews, see Wetstein, in loco; Edersheim, Jewish Social Life, p. 158; cf. Mishna, Khethuboth, vii., 10. It does not in any way militate against the historical character of the narrative, as Overbeck maintains, to admit that the description is meant to introduce the

**ἰόππη,** see on Ac 9:36. Heb. יִפְּתָה,

#### **Acts 10:1**

**ἀνὴρ τις:** on the expression see Ramsay, St. Paul, p. 202.

**ἐν κ.,** see Ac 8:40.

#### **Acts 10:2**

**ἐκατοντάρχης:** form general in N.T., and so in later Greek, although χιλίαρχος is always retained in N.T., and ἐκατόνταρχος is also found, Mt 8:5 Mt 8:8 (W.H.), Lu 7:2, Ac 22:25 (W.H.); so πατριάρχης, πολιτάρχης, ἐθνάρχης, see Winer-Schmiedel, p. 82, and note on forms employed in Josephus and LXX W.H., Appendix, p. 163; Blass, Gram., pp. 28, 68; and Grimm-Thayer, sub v., for various authorities.

**ἐκ σπείρης τῆς ἰ:** the word σπεῖρα here = cohorts, although used in the N.T. in a more general way as of the band which arrested Jesus, and so also of Jewish troops in RAPC Jdt 14:11, RAPC 2Ma 8:23 /RAPC 2Ma 12:20 /RAPC 2Ma 12:22. Each legion was subdivided into ten cohorts, but besides the legionary cohorts there were auxiliary cohorts, and Josephus mentions that five of these cohorts were stationed at C

**εὐσεβὴς καὶ φ. τὸν θεόν:** the adjective is only used here and in Ac 10:7, {Ac 22:12} and once again in 2Pe 2:9 in the N.T. In the LXX it is found four times in Isaiah, thrice as an equivalent of רָצָה, Ac 24:16, Ac 26:7 (2), righteous, upright, cf. also Pr 12:12, once as an equivalent of רַחֵם, liberal, generous, see on Ac 8:2 above; frequent in Eccclus. and Macc., see also Trench, N.T. Synonyms, i., p. 196. Taken by itself the word might denote goodness such as might characterise a Gentile, cf. Ac 17:23, and its classical use (like the Latin pietas); but construed with τὸν θεόν it certainly seems to indicate that Cornelius was Sch). In Acts this class of proselyte is always so described (or σεβόμενοι τὸν θ.)

**σὺν παντὶ τῷ οἴκῳ αὐτοῦ:** *the centurions of the N.T. are always favourably represented, cf. Mt 8:5, Lu 7:9 Lu 23:47, Ac 27:3. οἶκος here includes not only the family but the whole household, cf. Ac 7:10, Ac 11:14, Ac 16:31, Ac 18:8, etc.; Lu 1:27 Lu 10:5 Lu 19:9, thus the soldier*

**ποιῶν ἔλεημ. τῷ λαῷ,** *see note on Ac 9:36; the word occurs frequently in Ecclus. and Tobit, and its occurrence here and elsewhere in Acts illustrates the Jewish use of the term; but although it is true to say that it does not occur in Acts in any Christian precept, St. Paul applies the word to the collection made from the Christian Churches for his nation at Jerusalem, Ac 24:17, a collection to which he attached so much importance as the true outcome of Christian love and brotherhood, see l. c. How highly almsgiving was estimated amongst the Jews we may see from the passages referred to in Hastings*

**τῷ λ., i.e.,** *Israel, as always in Luke, see above on Ac 4:25. Both this and his continuous prayer to God, Ac 10:30, characterise him as half a Jew (Weiss).*

**διὰ παντός:** *Lu 24:53, and three times in Acts (once in a quotation, Ac 2:25), but only used once in Matthew and Mark, and not at all by St. John; on St. Luke*

**δεόμενος:**

**Acts 10:3**

**εἶδεν:** *there is no ground for explaining away the force of the words by assuming that Cornelius had formerly a longing to see Peter.*

**φανερῶς:**

**ὥσει (περί):** *the ὥσει, as Blass points out, intimates the same as περί*

**Acts 10:4**

**κορνήλιε,** *cf. 1Sa 3:10. Of Cornelius the words of the Evangelical Prophet were true, Isa 43:1,*

**ἀτενίσας,** *see above on Ac 1:10.*

**ἔμφορος:** *four times in St. Luke, twice in Gospel, twice in Acts, and always with second aorist participle of γίγνομαι as here, only once elsewhere in N.T., Re 11:13 (with ἐγένοντο); cf. RAPC Sir 19:21, of the fear of God; and in RAPC 1Ma 13:2 both ἔντρομος and ἔμφορος are apparently found together, cf. Ac 7:32 Ac 16:29, but in classical Greek the word is used properly actively, formidolosus.*

**τί ἐστι, κύριε;** *the words, similar to those used by Paul at his conversion, reveal the humility and the attentive attitude and readiness of Cornelius.*

**αἱ προσ.,** *cf. Ac 2:22, with article: of regular prayers.*

**ἀνέβησαν:** *tanquam sacrificia, cf. Ps 141:2, Php 4:18, Heb 13:15, and for the word, 2Ki 3:20, Job 20:6, Eze 8:11, RAPC 1Ma 5:31.*

**εἰς μνημόσυνον:** *in Le 2:2 Le 2:9 Le 2:16 Le 5:12 Le 6:15, Nu 5:26 cf. RAPC Sir 38:11 /RAPC Sir 45:16, the word is used as a translation of the Hebrew מִן הַזֵּכֶר,*

**Acts 10:5**

**μετάπεμψαι:** *middle, his messengers were to perform his wishes; only in Acts in N.T., where it occurs nine times, but found twice in LXX and in Maccabees; so too mostly in the middle in classical writers, although the active is also found in same sense.*

**σίμωνά (τινα),** see critical notes; as unknown to Cornelius, marked out by his surname as the one of the many who were called Simon.

#### **Acts 10:6**

**ξενίζεται,** see Ac 10:33.

**παρὰ θάλασσαν:** perhaps to secure water for the purpose of his trade, perhaps because it seems that a tanner was not allowed to carry on his business unless outside the walls of a town, see on Ac 9:43, at a distance of fifty cubits, see Wendt, in loco Hackett, p. 135.

#### **Acts 10:7**

**οἰκετῶν:** one related to the οἶκος, a milder and a narrower term than δοῦλος, which would simply denote ownership; more closely associated with the family than other servants, οἰκέτας τε καὶ δούλους, cf. Ro 14:4, 1Pe 2:18.

**εὐσεβῇ:** not of itself showing that the soldier had entered into any relationship with the Jews, but in connection with Ac 10:2 it can scarcely imply less than in the case of Cornelius; of each it might be said, as of St. Paul in his service of Christ, δουλεύων τῷ κ. μετὰ πάσης ταπεινοφροσύνης, {Ac 20:19} and both master and servant were about to become οἰκέται of a nobler household: οἰκεῖοι τοῦ θεοῦ and συμπολιταὶ τῶν ἁγίων; see Ac 11:14.

**προσκαρτερούντων,** see above on chap. Ac 1:14. A good reference is given by Wendt to Dem., 1386, 6, θεραπεῖνας τὰς νεαῖρα τότε προσκαρτερούσας (so too Polyb., xxiv., 5, 3); but see on the other hand Blass, in loco. Kuinoel supposes that they acted as house-sentries, but there is no need to limit the service to that; cf. Ac 8:13, and LXX, Susannah, ver 6.

#### **Acts 10:8**

**ἐξηγησάμενος ἅπαντα:** only in Luke in N.T., except once in Joh 1:18, cf. Lu 24:35, Ac 15:12 Ac 15:14 Ac 21:19, and in LXX, Jud 7:13, 1Ch 16:24, 2Ki 8:5, etc. The word plainly suggests the mutual confidence existing between Cornelius and his household (ἅπαντα, as if nothing were forgotten in the communication), Weiss.

#### **Acts 10:9**

**ὁδοί:** the distance was thirty miles; only here in N.T., not LXX but ὁδοιπορία is found in N.T. and LXX ὁδοιπόρος in LXX and Ecclus., but not in N.T.: all three words are found in classical Greek. It is perhaps to be noted that the word here used was also much employed in medical language (Hobart).

**δῶμα:** sometimes taken here to mean a room on the roof, or an upper room, but the idea of prayer under the free canopy of heaven is better fitting to the vision; see Kennedy, Sources of N. T. Greek, p. 121; = flat roof in N.T. and LXX in modern Greek = terrace.

**περὶ ὥραν ἑκτην:** about twelve o

#### **Acts 10:10**

**πρόσπεινος:** only here, not found in LXX or classical Greek, probably intensive force in πρὸς, see Grimm-Thayer, sub v., although not in R.V.

**ἤθελε γεύσασθαι:** there is no mention of any long period of previous fasting, as if that would account for the vision; Peter was about to partake of his ordinary meal.

*ἐπέπεσεν*, see critical notes.

*ἔκστασις*: represented in such a way as to distinguish it from the ὄραμα of Cornelius in Ac 10:3; a trance, an ecstasy in which a person passes out of himself, always in connection with

#### **Acts 10:11**

*θεωρεῖ*:

*ὥς ὀθόν. μεγ.* Both words, ὀθόνη and ἀρχή (in this sense), are peculiar to St. Luke in N.T. {Ex 39:17} ὀθόνη not at all in LXX, but both words are found in classical writers in senses approaching their meaning here; but here as elsewhere in St. Luke it is the combination which arrests attention, for ἀρχή and ἀρχαί are found again and again in medical language with ὀθόνη or ὀθόνιον.

*τέσσαρσιν ἀρχαῖς*:

#### **Acts 10:12**

*τετράποδα κ. τ. λ.*: fish are not mentioned, perhaps because the vessel was not represented as containing water (so Blass, Weiss, Wendt), although fish also were divided into clean and unclean, Le 11:9, De 14:9.

#### **Acts 10:13**

*ἀναστάς*, see above on Ac 5:17: he may have been, as St. Chrysostom says, on his knees.

*θῶσον*: the beasts are represented as living

#### **Acts 10:14**

*ἡδαμῶς*: absit (LXX for πῶλη), 1Sa 20:2 1Sa 22:15 (Weiss).

*κύριε*: Weiss refers to Ac 1:24, and takes it as meaning Jehovah, but others refer the expression here to Christ; the next verse shows us that there was still the same element of self-will in the Apostle which had misled the Peter of the Gospels.

*οὐδέποτε* the words of strong negation, characteristic of the vehement and impulsive Peter

*κοινὸν = βέβηλος*; /RAPC 1Ma 1:62, opposed to ἅγιος, Le 10:10, cf. Eze 22:26, often used in N.T. for unclean, cf. Mr 7:2.

*ἀκάθαρτος*, Le 20:25, of clean and unclean animals; κοινός in 1 Macc. above is used, as ver. 63 shows, for defilement from meats.

#### **Acts 10:15**

The last word of Ac 10:14 carries us back to the thought of the teaching of his Master, which St. Peter had evidently not yet realised, cf. Mr 7:19. Mark alone draws the inference,

*ἐκ δευτ.* (only here and in Ac 11:10, in classics εἰς τρίς), to emphasise the command, cf. Ge 41:32,

*ἐκαθάρισε*, declarative:

*κοίνου*:

### **Acts 10:16**

**πάλιν:** if we read εὐθύς, see critical notes, we have St. Mark

### **Acts 10:17**

**διηπόρει:**

**τί ἂν εἴη:** on the optative in indirect questions used by St. Luke only, with or without ἂν, see Simcox, *Language of the N. T.*, p. 112; Burton, *N. T. Moods and Tenses*, pp. 80, 133.

**διερωτήσαντες:** only here in N.T., not in LXX, but in classical Greek for asking constantly or continually; preposition intensifies. Here it may imply that they had asked through the town for the house of Cornelius (Weiss).

**πυλῶνα,** cf. Ac 12:13 (and Blass, *in loco*). R.V. renders not

### **Acts 10:18**

**φωνήσαντες:**

### **Acts 10:19**

**ἐνθυμουμένον:** compound verb best, see critical notes:

**ἄνδρες τρεῖς,** so A. and R.V., see critical notes.

### **Acts 10:20**

**μηδὲν διακ.:**

### **Acts 10:22**

**δίκαιος:**

**μαρτ.,** see on Ac 6:3. τε closely joins it, as confirming the judgment. On construction with ὑπό in inscriptions, Deissmann, *Neue Bibelstudien*, p. 95.

**ἔθνους τῶν ἱ.:** ἔθνος in the mouth of Gentiles, cf. Lu 7:5 and see above on Ac 4:25.

**ἐχρηματίσθη:**

**ἁγίου:** only here with ἀγγέλου, expressing the reverence of these pious men (Weiss).

### **Acts 10:23**

**εἰσκ.:** only used here in N.T., so μετακ. in Ac 10:32; both verbs are also frequent in medical writers, as Hobart urges, but both are found in classical Greek, and the latter three times in LXX, although the former not at all.

**ἐξένισε,** recepit hospitio, Vulgate, cf. Heb 13:2, and Westcott, l. c.; verb used six times in Acts in this sense, but nowhere else in N.T.; cf. RAPC Sir 29:25. In this Christian hospitality to Gentile strangers Peter had taken another step towards understanding what the will of the Lord was.

**τινες τῶν ἀδελφῶν** = Ac 11:12.

#### **Acts 10:24**

*On the route see Edersheim, Jewish Social Life, p. 27; and on this and the following verse in text as specially supporting his theory, see Blass, Philology of the Gospels, pp. 116 ff. and 127.*

**ἦν προσδοκῶν:** characteristic Lucan construction, see above Ac 1:10; cf. Lu 1:21. προσδ., favourite with St. Luke; six times in Gospel, five in Acts, elsewhere in Gospels only twice in Matthew.

**συγκ.,** i.e., on the day on which he expected the advent of Peter and the returning messengers as to a feast; they were probably also fearers of the true God, and of a like mind with Cornelius.

**ἀναγκαίους,** necessarios cf. Jos., Ant., vii., 14, 4; xi., 6, 4; xiii., 7, 2, etc., and instances in Wetstein.

#### **Acts 10:25**

**ὥς δὲ ἐγέν. (τοῦ) εἰς.:** for τοῦ see critical notes;

**προσεκύνησεν** (cf. Ac 14:15): expressive of lowliest humiliation, but not of necessity involving divine worship, cf. LXX, Ge 23:7 Ge 23:12, etc. Weiss thinks that as the verb is used here absolutely, as in Ac 8:27, the act was one of worship towards one regarded after the vision as a divine being; but on the other hand the language of the vision by no means involved such a belief on the part of Cornelius (see Ac 10:5), and as a worshipper of the one true God he would not be likely to pay such divine worship.

#### **Acts 10:26**

*The conduct of Christ may be contrasted with that of His Apostles, so Blass:*

#### **Acts 10:27**

**καὶ συνομιλῶν αὐτῷ:**

**εἰσῆλθε,** i.e., into the room, in distinction to Ac 10:25 of entrance into the house, or it may signify the completion of his entering in (so De Wette, Weiss).

#### **Acts 10:28**

**ἀθέμιτον:** only once again in N.T., and significantly in 1Pe 4:3, but cf. for a similar sense to its use here RAPC 2Ma 6:5 /RAPC 2Ma 7:1. On the extent to which this feeling was carried see Edersheim, Jewish Social Life, pp. 26-28; Taylor

**κολῶσθαι,** see on Ac 5:13 and Lightfoot, Hor. Heb., in loco.

**προσέρχεσθαι:** objected to by Zeller and Overbeck, because we know of instances where Jews went without scruple into the houses of Gentiles (cf. Jos., Ant., xx., 2, 3); but here the whole context plainly shows what kind of intercourse was intended (see also Wetstein). Hilgenfeld too regards the notice as unhistorical, but an answer may be found to his objections in the references above and in Feine, pp. 202, 204, although his language seems inconsistent with that on p. 205.

**ἀλλοφύλω:** in the LXX and Apocrypha, so in Philo and Josephus as here; nowhere else in N.T. but here with a certain delicate touch, avoiding the use of the word

**καὶ:** not

**ὁ θ.:** *emphatic, preceding ἔδειξε (Weiss). How fully Peter afterwards lived and preached this truth his First Epistle shows, cf. 1Pe 2:17.*

#### **Acts 10:29**

**ἀναντιρρήτως:** *only here in N.T., but see Ac 19:36; on spelling see critical notes; used also by Polyb.*

**μεταπεμφθείς:** *only here in passive in N.T., see Ac 10:22.*

#### **Acts 10:30**

*For readings see critical notes.*

**ἐν ἐσθῇτι λαμπρᾷ,** *see on Ac 1:11,*

#### **Acts 10:31**

**εἰσηκούσθη:** *perhaps*

**ἡ προσ.** *may refer to his present prayer, as it is in the singular, but the burden of all his past prayers had doubtless been the same, cf. Ac 10:33 for God*

**ἐμνήσθησαν,** *cf. LXX, Ps 19:3, Eze 18:22 Eze 18:24 Re 16:19.*

#### **Acts 10:33**

**ἐξαυτῆς,** *sc., ὥρας: four times in Acts, otherwise only once in Mr 6:25 and once in Php 2:23, not in LXX for instances in Polyb., Jos., see Wetstein, sub Mark l. c.*

**καλῶς ἐποίησας,** *cf. Php 4:14, 2Pe 1:19,3 John Ac 10:6, RAPC IMa 12:18 /RAPC IMa 12:22. In some instances it may be described as a formula of expressing thanks, see Page*

**ἀκοῦσαι:** *as in Ac 4:20, i.e., to obey.*

**ἐνώπ. τοῦ θ.:** *this is the way we ought to attend to God*

#### **Acts 10:34**

**ἀνοίξας κ. τ. λ.:** *a solemn formula, cf. Ac 8:35, Ac 18:14, Mt 5:2 Mt 13:35; Hort, Judaistic Christ., p. 57.*

**ἐπ' ἀληθ.:** *used in Luke*

**καταλαμβ.:** *three times in Acts, not found in Luke*

**προσωπολήπτης,** *see Mayor on Jas 2:1, πρόσωπον- λαμβάνειν. The actual word is not found in LXX (or in classical Greek), but for the thought of God as no respecter of persons see De 10:17, Le 19:15, Mal 2:9, etc., etc., and Lu 20:21, Ga 2:16 (so too προσωπολημνία in N.T. three times). The expression πρόσ. λαμβ. is Hebraistic, not necessarily in a bad sense, and in the O.T. more often in a good one, but in the N.T. always in a bad sense, since πρόσωπον acquired the meaning of what was simply external (through its secondary signification a mask) in contrast to a man*

#### **Acts 10:35**

**ἀλλ' ἐν παντί ἔθνει κ. τ. λ.** *The words are taken by Ramsay to mean that Cornelius was regarded as a proselyte by Peter, and that only on that condition could he be admitted to the Christian Church, i.e.,*

through Judaism; so apparently St. Paul, 42, 43. On the other hand the general expression ἐργαζ. δικαι. inclines Weiss to refer all the words to the piety attainable by a heathen, who need not be a proselyte. Bengel

**δεκτὸς:**

### **Acts 10:36**

For readings see critical notes; translate:

**λόγον**, cf. for use of the word as a divine message Ac 4:31, Ac 8:14 Ac 8:25, Ac 13:26, Ac 14:3, Ac 16:32; here it may mean the Gospel message sent to Israel as distinct from the τὸ ῥῆμα, i.e., the previous teaching of John the Baptist (see Rendall); but R.V. like A.V. regards ῥῆμα and ἰ. τὸν ἀπὸ ν. as in apposition to λόγον, but Rendall and Weiss place a full stop after κύριος, and begin a new sentence with ὑμεῖς.

**εὐαγγελ.** **εἰρήνην** with the accusative as signifying the contents of the glad tidings, cf. Ac 5:42.

**οὗτός ἐστι πάντων κ.:** the parenthetical turn given to the words seem to express the way in which the speaker would guard against the thought that Jesus of Nazareth was simply on a level with those who were spoken of as ἀπόστολοι, as the ἀπέστειλε might perhaps suggest to his hearers (see N

### **Acts 10:37**

**τὸ ῥῆμα:** so far Peter has referred to a message which would be unknown to Cornelius, the message of peace through Christ, but he now turns to what Cornelius probably did know by report at all events; τὸ ῥ. not the λόγος of Ac 10:36, but only the

**καθ' ὅλης τῆς ἰ.**, i.e., all Palestine including Galilee, cf. Ac 2:9, Ac 11:1 Ac 11:29, Lu 1:5, {Lu 4:44} Ac 7:17, Ac 23:5, see on Ac 9:31 Ac 9:42 above.

**ἀρξάμενον**, see critical notes; cf. Ac 1:22 and Lu 23:5. If we read the accusative it agrees with ῥῆμα (see above); if the nominative, cf. for a similar construction Lu 24:47, and see Blass, Gram., p. 81. The abruptness of the construction is quite in accordance with that elsewhere marked in St. Peter

### **Acts 10:38**

**ἰησοῦν τὸν ἀπὸ ν.:** in apposition to ῥῆμα, the person in Whom all else was centred, and in Whom Peter had found and now preached

**ὡς ἔχρ.:** taken by St. Ambrose, St. Cyril of Jerusalem (so by Bede) to refer to the Incarnation, by St. Athanasius to the Baptism only. But the expression may also be connected with the entrance of our Lord upon His ministry at Nazareth, cf. Lu 4:14; cf. in this passage the mention of Nazareth and Galilee.

**εὐεργετῶν:** our Lord was really εὐεργέτης, cf. Lu 22:25 (only in St. Luke);

**καταδυναστευομένου:** only elsewhere in Jas 2:6 in N.T., but cf. RAPC Wis 2:10 /RAPC Wis 15:14, RAPC Sir 48:12, Jos., Ant., xii., 2, 3. No doubt other diseases besides those of demoniacal possession are included, cf. especially Lu 13:11 Lu 13:16; but a special emphasis on the former exactly corresponds to the prominence of a similar class of disease in Mr 1:23.

**ὁ θεὸς ἦν μετ' αὐτοῦ**, cf. Ac 7:9, Joh 3:2, so also Lu 1:28 Lu 1:66, and in LXX, Jud 6:16. We cannot see in the expression a

### **Acts 10:39**

*ἀνεῖλον*, see above, p. 155.

*κρεμάσαντες*, p. 154.

#### **Acts 10:40**

*ἐν τῇ τ. ἡμ.*: only alluded to here in Acts, but a positive testimony from St. Peter to the resurrection appearances on the third day, 1Co 15:4; the expression is specially emphasised by St. Luke in his Gospel, where it occurs some six times.

*ἐμφανῆ γεν.*: a phrase only found here and in Ro 10:20, in a quotation from Isa 65:1,

#### **Acts 10:41**

*οὐ παντὶ τῷ λαῷ*, and therefore Cornelius could not have known the details fully. Theophylact well remarks,

*προκεχειροτονημένοις*, i.e., by God; only here, not used in LXX or Apocrypha; in classical Greek in same sense as here, see Ac 14:23 for the simple verb. The preposition points back to the choice of the disciples with a view to bearing their testimony, Ac 1:18, so that their witness was no chance, haphazard assertion.

*συνεφάρ.*, cf. Lu 24:41 Lu 24:43, {Joh 21:13} see also Ignat., ad Smyrn., iii., 3 (Apost. Const., vi., 30, 5).

*συνεπίομεν*: it is surely a false method of criticism which cavils at this statement, because in St. Luke

#### **Acts 10:42**

*παρήγγειλεν*: charged us, see on Ac 1:4.

*διαμαρτύρ.*, see above on Ac 2:40, Ac 8:25.

*ὁ ὀρισμένος*, see Ac 2:23, cf. Ac 17:31, in a strikingly similar statement by St. Paul at Athens. St. Peter and St. Paul are both at one in their witness to the Resurrection of the Christ on the third day, and also in their witness to His appointment as the future Judge of mankind. This startling claim made by St. Peter with reference to Jesus of Nazareth, with Whom he had lived on terms of closest human intimacy, and in Whose death he might well have seen the destruction of all his hopes, is a further evidence of the change which had passed over the Apostle, a change which could only be accounted for by the belief that this same Jesus was risen and declared to be the Son of God with power; cf. Enoch xli. 9, edition Charles; Witness of the Epistles, p. 403.

*κριτὴς ζ. καὶ ν.*, cf. 1Pe 4:5; the words point back to the universal lordship of Christ over Jew and Gentile alike, Ac 10:36, cf. Ro 14:9.

#### **Acts 10:43**

*πάντα τὸν πιστεύοντα*, cf. Ro 10:11, whether Jew or Gentile; the phrase emphatic at the close of the verse, cf. Ro 3:22. There is no occasion to refer the words to a reviser in their Pauline meaning (Weiss); St. Peter in reality says nothing more than he had already said and implied, Ac 2:38, Ac 3:16 Ac 3:26.

#### **Acts 10:44**

*ἔτι λ.*: the Apostle is apparently interrupted (cf. Ac 11:15); but in this instance we can agree with Overbeck that the concluding phrase, in its relation to Ac 10:34 and its proof that God was no respecter of persons, gives to the whole speech a perfect completeness (so Z

*ἐπέπεσε*, cf. Ac 10:44, Ac 11:15, and for the frequency of the word in Acts and its use in Luke  
*ἀκούοντας*, as in Ac 10:33.

#### **Acts 10:45**

*οἱ ἐκ π.*, see Ac 10:23, cf. Ro 4:12, and for the phrase as describing St. Paul

*καὶ ἐπὶ τὰ ἔθνη*:

#### **Acts 10:46**

*λαλούντων γλώσσαις*, see on Ac 2:13; here no speaking in different languages is meant, but none the less the gift which manifested itself in jubilant ecstatic praise was a gift of the Spirit, and the event may well be called

#### **Acts 10:47**

*μήτι τὸ ὄ.* cf. Ac 14:18: on construction, Burton, p. 159; so also in LXX and classical Greek, Blass, Gram., p. 230; Viteau, *Le Grec du N. T.*, p. 172 (1893).

*οἵτινες*, quippe qui, so Blass in this passage.

*τὸ ὕδωρ*:

#### **Acts 10:48**

*προσέταξε*, cf. St. Paul

*ἐπιμεῖναι*: diutius commorari, Blass, so manere amplius, Bengel, cf. Ac 21:4 Ac 21:10, Ac 28:12 Ac 28:14, and Ac 15:34 (Blass); only in Luke and Paul, frequent in Acts, not found in Luke

*ἡμέρας τινάς*, no doubt spent in further instruction in the faith: aurei dies, Bengel.

#### **Acts 11:1**

For Western readings see critical notices.

*κατὰ τὴν ἰ.*: not simply in but throughout Jud

#### **Acts 11:2**

*διεκρίνοντο*, cf. Jude, Ac 11:9, with dative of the person (Polyb., ii., 22, 11). For similar construction as here see LXX, Eze 20:35-36, see Grimm-Thayer, sub v. Otherwise in Ac 10:20.

*οἱ ἐκ περιτομῆς*, cf. Ga 2:12; we can scarcely confine the term here to those mentioned in Ac 10:45 (although Dr. Hort takes this view as most probable), but how far there was a section of the Church at Jerusalem who could thus be described at this time it is difficult to say, see Ramsay, St. Paul, p. 44.

#### **Acts 11:3**

*ἀκροβυστίαν ἔχοντας*: the expression intimates the bitterness of the opposition. Bengel curiously comments

**καὶ συνέφαγες αὐτοῖς:** *this was the real charge, the violation of the ceremonial law, cf. Ac 10:28; see on the intolerant division between Pharisaical Jews and Gentiles, Weber, J*

#### **Acts 11:4**

**ἀρξ. δὲ ὁ π.**

**καθ.** *only in Luke, Gospel and Acts, see Ac 3:24.*

**ἐξετίθετο, Ac 18:26, Ac 28:23, Jos., Ant., i., 12, 2, so also in Polyb., x., 9, 3.** *Perhaps used here by St. Luke from its use by Dioscorides; familiar word to him also as a physician, see Vogel, p. 17. Evidently St. Luke by the two accounts attaches great significance to this first reception, exceptional case as it was, of a Gentile proselyte like Cornelius into the Christian Church, but it was an isolated case, and moreover a case within Palestine, not beyond its borders, so that the great questions of a mission to the Gentiles of the heathen world, and of the conditions for their reception as Christians, were not matter for consideration as afterwards in chap. 15, see Wendt, edition 1899, p. 211; Hort, Ecclesia, pp. 58, 59; and see below on Ac 11:12.*

#### **Acts 11:6**

**κατενόουν,** *cf. Ac 7:31-32, Mt 7:3, Lu 6:41, R.V., etc., the seeing is the result of the considering*

**θηρία:** *not specially mentioned in Ac 10:12 (see critical notes), but there πάντα precedes τετράποδα.*

#### **Acts 11:8**

**εἰσηλθεν,** *cf. Mt 15:11 Mt 15:17. Blass sees in the phrase*

#### **Acts 11:10**

**ἀνεσπάσθη:** *only found in Lu 14:5 in N.T., another touch of vividness as in Ac 11:5-6. In LXX three times, and possibly once in Bel and the Dragon, ver. 42, of drawing up Daniel from the den (but reading may be the simple verb, see H. and R.).*

#### **Acts 11:12**

**μηδὲν διακρινόμενον,** *cf. Ac 10:20, but if we read (see critical notes) μ. διακρίναντα,*

**οἱ ἐξ ἀδελφοὶ οὗτοι:** *who had been with Peter at C*

*Hilgenfeld would regard them as constant companions of St. Peter on his Apostolic journeys. Differences such as these between the narrative here and that in Ac 10:23 where the brethren are mentioned without their number constrain Feine to regard Ac 11:1-18 as derived like the earlier narrative in 10 from one and the same source, not as added by a reviser (although he excludes Ac 11:1 Ac 11:18 in 11 from the original narrative). Spitta agrees with Feine in this view of Ac 11:2-17; a forger writing with a*

#### **Acts 11:13**

**σταθέντα** *used only by St. Luke, in Gospel and Acts: Lu 18:11 Lu 18:40 Lu 19:8, Ac 2:14 Ac 5:20 Ac 11:13 Ac 17:22 Ac 25:18 Ac 27:21, found therefore in all parts of Acts (Friedrich, Vogel).*

#### **Acts 11:14**

ἐν ᾧ σωθ. σὺ καὶ πᾶς ὁ οἶκ. σου: words not found in 10, but may be fairly taken as implied; the prayers of Cornelius we can scarcely doubt had been that he might see the salvation of God, and his household were devout like himself, cf. Ac 10:2-6.

#### Acts 11:15

ἄρξασθαι: somewhat more precisely stated than in Ac 10:44. The speech has there no abruptness, but St. Peter may well have intended to say much more; if this was so, the notice here is quite natural, Winer-Moulton, lxx., 7 d.

ἐν ἀρχῇ, i.e., at the great Pentecost.

#### Acts 11:16

Words not found in the Gospels, but in Ac 1:5, quoted here with the omission of οὐ μετὰ πολλὰς ταύτας ἡμέρας, showing that St. Peter regarded the baptism of the Holy Ghost received by Cornelius as equally decisive of the Spirit

ὥς ἔλεγεν: not merely pleonastic, cf. Lu 22:61; Winer-Moulton, lxx., 1 a, Wendt, Felten.

#### Acts 11:17

πιστεύσασιν, see R.V., best to take participle as referring both to αὐτοῖς and to ἡμῖν; in each case the Holy Spirit was bestowed, and in each case as a result of the preceding belief, not as a result of circumcision, or of uncircumcision; sometimes referred to ἡμῖν, so Bengel, N

τίς ἡμην δ., cf. Ex 3:11, 2Ki 8:13, Blass, Gram., p. 173; in reality two questions: Who was I? Was I able to withstand God? Winer-Moulton, lxxi., 5.

ἐγὼ, emphatic,

#### Acts 11:18

ἡσύχασαν, cf. Ac 21:14 and Lu 14:3, so in LXX, Ne 5:8; {Job 32:6, Hebrew different } also in a different sense in Lu 23:56, 1Th 4:11, only in Luke and Paul in N.T.

ἐδόξαζον, see critical notes, imperfect of continuous action

ἄραγε, see critical notes.

#### Acts 11:19

οἱ μὲν οὖν, cf. Ac 8:4. μὲν οὖν introduces a general statement, whilst δέ {Ac 11:20} marks a particular instance.

ἐπὶ σ.:

Ac 11:19-26. Further spread of the Gosael to Antioch.

#### Acts 11:20

ἄνδρες κύπ. καὶ κυρ., cf. Ac 4:36, Ac 21:16 Ac 2:10, Ac 6:9.

ἐλληνιστάς, see critical notes.

*εὐαγγελιζόμενοι τὸν κ. ἰ.:* on construction with accusative of the message, Simcox, *Language of the N. T.*, p. 79. We can scarcely take the phrase given here, instead of

*ἀντιόχειαν:* on the Orontes, distinguished as ἁ. ἢ πρὸς, or ἐπὶ δάφνῃ, and bearing the title μητρόπολις. There appear to have been at least five places in Syria so called under the Seleucids. For the Arabs Damascus was the capital, but the Greeks wanted to be nearer the Mediterranean and Asia Minor. The city built in 500 B.C. by Seleucus Nicator I. became more and more beautiful, whilst all the trade of the Mediterranean was connected with it through its harbour Seleucia. All the varied elements of the life of the ancient world found a home there. From the first there were Jews amongst its inhabitants. But in such a mixed population, whilst art and literature could gain the praise of Cicero, vice as well as luxury made the city infamous as well as famous. Josephus calls it the third city of the empire, next to Rome and Alexandria, but Ausonius hesitates between Antioch and Alexandria, as to the rank they occupied in eminence and vice. The famous words of Juvenal:

*ἐλάλουν:*

#### **Acts 11:21**

*χεῖρ κ.,* cf. Ac 4:28 Ac 4:30, Ac 13:11, Lu 1:66; frequent in O.T. τε closely connects the two clauses, showing that the result of

#### **Acts 11:22**

*τῆς ἐκκ. τῆς ἐν ἰ.:* in contrast here to Antioch, in which the existence of an Ecclesia was not yet formally recognised; but cf. Ac 11:26, Hort, *Ecclesia*, pp. 59 -61.

*περὶ αὐτῶν:*

#### **Acts 11:23**

*τὴν χάριν:* if we add τὴν, see critical notes,

*παρεκάλει:* a true son of encouragement, exhortation

#### **Acts 11:25**

Luke gives no reason why Barnabas goes to seek Saul, but Barnabas who had already vouched for Saul

*ἀναζητήσαι,* cf. Lu 2:44-45, nowhere else in N.T., a word therefore not only common to, but peculiar to Luke

*ἀνά:* giving idea of thoroughness; it was not known at what precise spot Saul was prosecuting his work, so the word implies effort or thoroughness in the search; εὐρὼν implies the same uncertainty. In LXX, cf. Job 3:4 Job 10:6, RAB 2Ma 13:21. Calvin comments on the fresh proof of the

#### **Acts 11:26**

*ἐγένετο δὲ αὐτοῖς,* see critical notes, if dative αὐτοῖς = accidit eis, see Plummer, *St. Luke*, p. 45, on the use of ἐγένετο.

*ἐνιαυτὸν ὅλον:*

*συναχθῆναι ἐν τῇ ἐκκλ.:* i.e., Barnabas and Saul were brought together in the Church,

*διδάξαι* both infinitives depend upon ἐγένετο,

**χρηματίζσαι:** *prim. to transact business (χρῆμα), passes into the meaning of taking a name from one*

**πρῶτον,** *see critical notes.*

**χριστιανούς:** *in the N.T. the Christians always named themselves μαθηταί, ἀδελφοί, ἅγιοι, πιστοί, etc., but on no occasion {Ac 24:5} or spake of them as ἡ αἵρεσις αὕτη (Ac 28:22, cf. Ac 24:14). On the probably contemptuous use of the word in 1Pe 4:16 and Ac 26:28 as not inconsistent with the above statements, see Wendt, edition 1899, in loco, and -ianus was common enough at this period. There is ample proof of the use of the same termination not only in Latin but in Greek, even if we do not regard -ιανός with Wendt as a termination of a native*

### **Acts 11:27**

*Antioch sends relief to Jerusalem.*

**ἐν ταύταις δὲ ταῖς ἡ.,** *cf. Ac 1:15, Ac 6:1. ταύταις emphatic, by its position and also by its significance, days full of importance for Barnabas and Saul, who were still at Antioch (Weiss).*

**προφῆται:** *the coming of the prophets gave an additional sanction to the work at Antioch. There is no reason in the uncertainty of the dates to suppose that they had been driven from Jerusalem by persecution. For the position of the Christian prophets in the N.T. cf. Ac 13:1, where Barnabas and Saul are spoken of as prophets and teachers; afterwards as Apostles, Ac 14:4 Ac 15:32, where Judas and Silas are described as prophets, having been previously spoken of, Ac 11:22, as ἡγούμενοι amongst the brethren at Jerusalem (while Silas later bears the name of Apostle); cf., further, 1Co 12:28 1Co 14:29-33 1Co 14:39, Eph 4:11, where in each case the Prophet is placed next to Apostles (although in 1 Cor. he may have been merely a member of a local community), perhaps because*

### **Acts 11:28**

**ἄγαθος:** *on derivation see W.H., ii., 313, from צר*

**μέλλειν ἔσεσθαι:** *future infinitive only used in N.T. with μέλλειν in this one phrase, and only so in Acts, cf. Ac 24:15 Ac 27:10. In Ac 23:30 μέλλειν omitted (although in T.R.), and in Ac 24:25 ἔσεσθαι omitted (although in T.R.). Klostermann, Vindici*

**λιμὼν:** *masculine in Lu 4:25, and so in common usage, but in Doric usage, as it is called, feminine, and so also in later Greek; feminine in Lu 15:14 and here; see critical notes; Blass, Gram., p. 26.*

**ἐφ' ὅλην τὴν οἰκ.**

### **Acts 11:29**

**καθὼς ὑπόκειται τις:** *only here in N.T., and the cognate noun in Ac 19:25, but in same sense in classical Greek; cf. Le 25:26 Le 25:28 Le 25:49, and RAPC Wis 10:10 (but see Hatch and Red-path on passages in Lev.).*

**εἰς διακονίαν:**

**ἀδελφοῖς:** *not merely as fellow-disciples, but as brethren in the One Lord.*

### **Acts 11:30**

**ὁ καὶ ἐποίησαν κ. τ. λ.:** *a question arises as to whether this took place during, or at a later date than, Herod*

**τοὺς πρεσβυτέρους**, see previous verse. It is also noticeable that St. Luke gives no account of the appointment of the elders; he takes it for granted. These Christian elders are therefore in all probability no new kind of officers, but a continuation in the Christian Church of the office of the **ἐγκλη, πρεσβύτεροι**, to whom probably the government of the Synagogue was assigned Gwatkin, Hastings {Jas 2:2} there would naturally be elders occupying a position of trust and authority. There is certainly no reason to regard them as the Seven under another name (so Zeller, Ritschl), although it is quite conceivable that if the Seven represented the Hellenists, the elders may have been already in existence as representing the Hebrew part of the Church. But there is need to guard against the exaggeration of the Jewish nature of the office in question. In the N.T. we find mention of elders, not merely so on account of age, not merely as administrative and disciplinary officers (Hatch, Bampton Lectures, pp. 58, 61), as in a Jewish synagogue, but as officers of the Christian Church with spiritual functions, cf. Jas 5:14, 1Pe 5:2, Ac 20:17, Tit 1:5, and also 1Th 5:12-14, Heb 13:7 (see Mayor, St. James, p. cxxviii; Gore, Church and the Ministry, pp. 253, 263, and note). At the same time there is nothing to surprise us in the fact that the administration of alms should be connected in loco with the office of elders. If they were representing the Apostles at the time in Jerusalem, it is what we should expect, since the organisation of almsgiving remained part of the Apostolic office, Ga 2:10, 2Co 8, etc.; and if in a passage from Polycarp (quoted by Dr. Hatch) we find the two connected

## Acts 12:1

Persecution by Herod; St. Peter

**κατ' ἐκεῖνον τὸν καιρὸν:**

**ἡρώδης ὁ β., Herod Agrippa I.:** only in this chapter in the N.T.: on his character and death, see below Ac 12:3 Ac 12:23. Born in B.C. 10 and educated in his early life in Rome, he rose from a rash adventurer to good fortune and high position first through the friendship of Caligula and afterwards of Claudius. He united under his own sway the entire empire of his grandfather, Herod the Great, while his Pharisaic piety and also his attachment to the Roman supremacy found expression in the titles which he bore, βασιλεὺς μέγας φιλόκαισαρ εὐσεβὴς καὶ φιλορώμαιος. On the pathetic story told of him in connection with the Feast of Tabernacles (A.D. 41) see Hamburger, Real-Encyclop

**ἐπέβαλεν τὰς χεῖρας**, Lu 20:19 Lu 21:12, and cf. Ac 4:3 Ac 5:18 Ac 21:27, once in Matthew and Mark, in John twice; Friedrich, p. 39, cf. LXX, Ge 22:12, 2Sa 18:12 (so in Polyb.), cf. for similar construction of the infinitive of the purpose Ac 18:10, not in the sense of ἐπεχείρησε, conatus est, but to be rendered quite literally; cf. also the context, Ac 12:3.

**κακῶσαι:** five times in Acts, only once elsewhere in N.T., 1Pe 3:13,

**τῶν ἀπὸ τῆς ἐκ.,** for the phrase cf. Ac 6:9, Ac 15:5, Grimm-Thayer, sub v., ἀπό, ii., but see also Blass, Gram., p. 122 and in loco.

## Acts 12:2

**ἀνεῖλε**, characteristic word, see on v. Ac 5:33.

**ἰάκω βον τὸν ἀ. ἰ.:** St. Chrysostom reminds us of our Lord {Mt 20:23} distinguished thus from the James of Ac 1:13. Possibly his prominent position, and his characteristic nature as a son of Thunder marked him out as an early victim.

**μαχαίρα:** so in the case of John the Baptist. This mode of death was regarded as very disgraceful among the Jews (J. Lightfoot, Wetstein), and as in the Baptist 1888), his brief notice is at least in striking contrast (ἀπλῶς καὶ ὥς ἔτυχεν, Chrys.) with the details of later martyrologies.

### Acts 12:3

**ἀρεστόν** exactly what we should expect from the character and policy of Herod in his zeal for the law, and from the success with which during his short reign he retained the favour of Jews and Romans alike. Holzmann, p. 370, seems inclined to doubt the truth of this description of Herod, and lays stress upon the mention of the king

**προσέθετο συλλ.**: a Hebraism, cf. Lu 19:11 Lu 20:11: LXX, Ge 4:2 Ge 8:12 Ge 25:1, Ex 14:13, etc., peculiar to St. Luke in N.T., Viteau, *Le Grec du N. T.*, p. 209 (1893).

**αἱ ἡ. τῶν ἀζύμων**, and therefore a large number of Jews would be in Jerusalem, and Herod would thus have a good opportunity of gaining wide popularity by his zeal for the law.

### Acts 12:4

**ὃν καὶ πιάσας**, Ac 3:7, really Doric form of **πιέζω** (cf. Lu 6:38, nowhere else in N.T.), used in this sense also in LXX, and elsewhere in N.T., cf. So 2:15, RAPC Sir 23:21 (not A). Modern Greek **πιάνω** = seize, apprehend.

**καὶ**:

**τέσσεσσι ἀρσιν τετραδ.**: the night was divided by the Romans

**μετὰ τὸ πάσχα**,

**ἀν ἀγαγεῖν**: only here in this sense (in Lu 22:66, ἀπήγαγον, W. H.), probably means to lead the prisoner up, i.e., before the judgment tribunal, {Joh 19:13} to sentence him openly to death before the people.

### Acts 12:5

**ὁ μὲν οὖν** both A. and R.V. regard **προσ.** δὲ in the same verse as the antithesis, but see Page

**ἐκτενής**, see critical notes; if we read **ἐκτενῶς** =

### Acts 12:6

**τῇ νυκτὶ ἐκείνῃ**:

**κοιμώμενος**, cf. 1Pe 5:7 and Ps 127:2:

**ἀλύσει δυοί**, cf. Ac 21:33; on the usual Roman custom see Jos., Ant., xviii., 6, 7, in the account of Herod

**φύλ ακες**, i.e., the other two of the quaternion to make escape impossible.

### Acts 12:7

**ἐπέστη**: often as here with the notion of coming suddenly, in classical Greek it is often used of dreams, as in Homer; or of the coming of heavenly visitors, very frequent in Luke, and with the same force as here, Friedrich, pp. 7 and 87, and almost always in second aorist, see also Plummer on Lu 2:9.

**οἰκήμ ατι**: only here in N.T., used in RAPC Wis 13:15 (and perhaps in RAPC Tob 2:4), but not in same sense. Dem. and Thuc. use it for a prison: R.V.

**πατάξας δὲ τὴν πλευρὰν**: to rouse him, an indication of the sound and quiet sleep which, the prisoner slept in spite of the fateful morrow (so Weiss); cf. Ac 7:24, and Ac 7:33.

### Acts 12:8

**περίζωσαι**, but simple verb in R.V., W.H., Weiss, Wendt; bind thy tunic with a girdle: during the night the long flowing undergarment was loosened, but fastened up by day, so as not to impede the movements. Wetstein, Weiss, Page, and others contrast Hor., Sat., i., 2, 132.

**σανδάλια**: Mr 6:9, elsewhere ὑποδήματα. St. Peter still observed his Master

**περιβαλοῦ**, only here in Acts; Lu 12:27 Lu 23:2, often elsewhere in N.T., and in LXX.

**τὸ ἱμάτιον**: the outer garment worn over the χιτὼν, and laid aside at night with the sandals. Lumby compares Didache 1, i., 4. Mark the distinction between the aorist and present tense, περίζωσαι

### Acts 12:9

**ἐδόκει δὲ ὄραμα βλέπειν**: even those who regard the narrative as unhistorical can scarcely say that the writer cannot understand how to distinguish between an actual fact and a vision; moreover, this same writer describes visions such as that of Peter, Ac 10:10, and of Paul, Ac 22:17, as ecstasies; once in Ac 26:19 Paul speaks of the appearance of Christ vouchsafed to him before Damascus as a vision, ὄπτασία, but this word is not confined to appearances which the narrators regard as visions, cf. Lu 1:22 Lu 24:23, cf. Beyschlag, Studien und Kritiken, p. 203, 1864; Witness of the Epistles (Longmans, 1892).

### Acts 12:10

**φυλ ακήν**:

**σιδηρᾶν**: specially noted since such a gate, when shut, would effectually bar their way; but it opened αὐτομάτῃ, only here in N.T. and in Mr 4:28, cf. Le 25:5 Le 25:11, 2Ki 19:29, RAPC Wis 17:6, and in classical writers the striking parallel, Hom., Iliad, ver. 749 (Wendt, Blass); Virgil,

**φέρουσ αν εις**: only here in N.T., but quite usual in classical Greek. If the narrative means that immediately they were out of the prison they were in the street (so Weiss), evidently the prison was in the city, and εις την π. would simply mean the open town, in contrast to the confined prison-house (so Weiss and Wendt, 1899). Blass decides for the tower of Antonia on account of ἡνοίχθη, see critical notes.

**ἐξελθόντες**: for remarkable addition in see critical notes.

**εὐθέως**: used several times in Acts, but εὐθύς only once, see Ac 10:16.

**ἀπέστη**: when there were no further hindrances to the Apostle

### Acts 12:11

**γενόμενος ἐν ἑαυτῷ**, cf. Lu 15:17, and compare instances of similar phrases in Greek and Latin classical writers in Wetstein and Blass.

**κύριος**, see critical notes, if without the article N

**ἐξ απέστειλε**: a compound only found in Luke and Paul; four times in Luke

**ἐξείλετο ἐκ χ.**: close parallels in LXX, cf. Ex 3:8, 2Sa 22:1, Isa 43:13, RAPC Bar 4:18 /RAPC Bar 4:21, etc.

**ἐκ χειρὸς**: Hebraism, cf. Lu 1:74. The expression is also classical, Blass, Gram., p. 127, for close parallel.

**προσδοκία:** only in Luke here and in Lu 21:26, cf. Ge 49:10, but more allied to its sense here Ps 119:116, RAPC Wis 17:13, RAPC Sir 40:2, and in 2 and 3 Macc. (see H. and R.), and Psalms of Solomon, Titus 11; frequently in classics. Hobart claims as a medical word, especially as the verb προσδοκᾶν is also so frequent in Luke; so too Zahn, Didache 1 N. T., p. 436; but see Plummer on Lu 21:36. Both verb and noun are also frequent in classical use.

## **Acts 12:12**

**συνιδόν,** cf. Ac 14:6; so several times in Apocrypha, so in classical writers, and also in Josephus. It may also include a consideration of the future (Bengel and Wetstein), but the aorist refers rather to a single act and not to a permanent state (so Alford).

**ᾠρία:** as no mention is made of Mark

**ἰωάννου τοῦ ἐπικ.,** Ac 1:23 Ac 4:36 Ac 10:5 Ac 10:18 Ac 10:32 Ac 11:13; and below, Ac 13:9. As in the case of Paul, his Roman name is used most frequently, cf. Ac 15:39, 2Ti 4:11, Phm 1:24, although in Ac 13:5 Ac 13:13 he is spoken of as John. No reason to doubt the identity of this John Mark with the second Evangelist: the notice of Papias that Mark was the ἑρμηνευτής of Peter, Eusebius, H. E., iii., 39, is quite in accordance with the notice here of the Apostle

**προσευχόμενοι,** cf. Jas 5:16;

## **Acts 12:13**

**τὴν θ. τοῦ πυλῶνος:** the door of the gateway, cf. Ac 10:17. πυλῶν as in Mt 26:71, of the passage leading from the inner court to the street, so that strictly the door in the gateway opening upon this passage would be meant, cf. εισδ., Ac 12:14 (and προσῆλθε, Ac 12:13).

**κρούσ αντος:** to knock at a door on the outside, cf. Lu 13:25, but elsewhere in Luke without τὴν θύραν, Lu 11:9-10 Lu 12:36 (Mt 7:7, Re 3:20); so too in classical Greek, Xen., Symp., i., 11, see Rutherford, New Phrynichus, p. 266; in LXX, Jud 19:22, So 5:2, RAPC Jdt 14:14.

**παιδίσκη,** i.e., the portress, cf. Joh 18:17, see Rutherford, u. s., p. 312; Kennedy, Sources of N. T. Greek, p. 40.

**ὑπακοῦσαι,** R.V.,

**ρόδη:** a rose, cf. Dorcas and other names of the same class. The name occurs in myths and plays, see Blass

## **Acts 12:14**

**τῆς χαρᾶς:** with article, the joy which she felt at the voice of Peter, cf. Lu 24:41 for the same emphatic expression.

**εἰσδ.:** see above on Ac 12:10, only here in N.T., cf. RAPC 2Ma 5:26.

## **Acts 12:15**

**ᾠίνη:** used as in a colloquial expression, not meaning literal insanity, see Page

**διῶσχυρίζετο:** only here and in Lu 22:59 (cf. Ac 15:2). In Luke, A.V. renders

**ὁ ἄγγελος αὐτοῦ ἐστιν,** cf. Mt 18:10, Heb 1:14. According to Jewish ideas they would believe that Peter

### **Acts 12:16**

*ἐπέμενε*, cf. Joh 8:7, with a participle as here; only found elsewhere in N.T. in Luke and Paul; see on Ac 10:48.

*ἀνοίξ.*, another natural touch; those assembled went to the door themselves.

### **Acts 12:17**

*κατασείσας* only in Ac 13:16 Ac 19:33 Ac 21:40, prop. to shake down (as fruit from trees), thus to shake up and down (the hand), to beckon with the hand for silence, used with accusative, and later with dat. instrument.

*χειρί*: so in classical Greek and Josephus, cf. Ovid, *Met.*, i., 206;

*δηγήσ ατο*, Ac 9:27, only in Luke and Mark (except Heb 11:32).

*ἀπαγγείλατε*:

*ιακώβω*:

*εἰς ἕτερον τόπον*: all conjectures as to the place, whether it was Antioch, Rome, C

### **Acts 12:18**

*τὰρ αχος* (generally *ταραχή*): only in Ac 19:23, although several times in LXX.

*οὐκ ὀλίγος*: only found in Acts, where it occurs eight times (litotes), cf. Ac 19:11, Ac 20:12, Ac 27:14, and for similar expressions Lu 15:13, {Ac 1:5} Ac 7:6: see Klostermann, *Vindici*

*τί ἄρα* (cf. Lu 1:66), Peter has disappeared, what, then, has become of him? Grimm, sub v. ἄρα (i.), and (Winer-Moulton, liii. 8); it thus marks the perplexity of the soldier as to what had become of Peter.

*ἐγέν.*: Blass, *quid Petro (ablat.) factum sit*.

### **Acts 12:19**

*μὴ* for *οὐ*, as often with a participle. Simcox, *Language of the N. T.*, p. 188.

*ἀν ακρίνας*, Ac 4:9 Ac 24:8 Ac 28:18, Lu 23:14, of a judicial investigation, cf. also 1Co 9:3 for this judicial use by St. Paul, see Grimm sub v.

*ἀπαχθῆναι*

*κατελθών*: Herod was wont to make his residence for the most part at Jerusalem, Jos., *Ant.*, xix., 7, 3, and we are not told why he went down to C

### **Acts 12:20**

*θυμομ αχῶν*: lit.,

*ὁμοθυμ αδόν*, Ac 1:14.

*πείσαντες*, cf. Mt 28:14, possibly with bribes, as Blass and Wendt suggest.

**τὸν ἐπὶ τοῦ κοιτῶνος,**

**τρέφεσθαι**, i.e., with corn (cf. 1Ki 5:9, Ezr 3:7, Eze 27:17; Jos., Ant., xiv, 10, 6), and see Blass, note in loco.

#### **Acts 12:21**

**τακτῇ**: only here in N.T.; cf. Jos., Ant., xix., 8, 2 (cf. xviii., 6, 7), δευτέρᾳ δὲ τῶν θεωριῶν ἡμέρᾳ. It is quite true that Josephus says nothing directly of the Tyrians and Sidonians, but the audience was evidently granted to them on the second day of the public spectacle; cf. for the expression, Polyb., iii., 34, 9. The description of Josephus evidently implies some special occasion, and not the return of the ordinary Quinquennialia; see on Ac 12:19 and also below. Josephus does not mention Blastus, or those of Tyre and Sidon, but this is no reason against the narrative, as Krenkel maintains. Belser, much more reasonably, contends that Luke

**ἐνδ. ἐσθῆτα βασιλικήν**, cf. Jos., Ant., xix., 8, 2, στολὴν ἐνδυσάμενος ἐξ ἀργυρίου πεποιημένην πᾶσαν.; on ἐσθ. see Ac 1:10.

**βήματος**: Josephus speaks of the event happening in the theatre, and the βῆμα here = rather

**ἐδημηγόρει**: only here in N.T. In RAPC 4Ma 5:15 = contionari, frequent in classical Greek.

**πρὸς αὐτούς**, i.e., to the Tyrian and Sidonian representatives, but the word ἐδημ. might well be used of what was in any case an address, ad populum, cf. Ac 12:22.

#### **Acts 12:22**

**δῆμος**: only in Ac 17:5 Ac 19:30 Ac 19:33, but in the same signification in classical Greek.

**ἐπεφώνει**: later Greek in this sense (cf. the flatterers in the description of Josephus, u. s., ἀνεβόων, that Herod was θεός, and so in the words εὐμενῆς εἷς). In N.T. only in Luke, cf. Lu 23:21, Ac 21:34 Ac 22:24; cf. RAPC 2Ma 1:23, RAPC 3Ma 7:13, RAPC 1Es 9:47. The imperfect quite corresponds to the description of Josephus: ἄλλος ἄλλοθεν φωνῆς ἀνεβ. θ. φωνή; for instances of similar flattery see Wetstein, and cf. Josephus, u. s.

#### **Acts 12:23**

**παραχρήμα**, see above, p. 106.

**ἐπάταξεν**, cf. Ex 11, 2Sa 24:17, 2Ki 19:35, 1Ch 21:15, Isa 37:36, RAPC 1Ma 7:41. See p. 188. On the confusion in the reading of Eusebius, H.E., ii., 10, where for the owl whom Josephus describes as appearing to Herod as ἄγγελος κακῶν we have the reading

**ἀνθ' ὧν** = ἀντὶ τούτων ὅτι, cf. Lu 1:20 Lu 19:44, see also Ac 12:3; only once outside St. Luke

**ἔδωκε τὴν δ.**: debitum honorem, cf. Isa 48:11, Re 19:7; article elsewhere omitted (cf. Lu 17:18); a Hebrew phrase. How different the behaviour of St. Peter and of St. Paul, Ac 10:26, Ac 14:14. Josephus expressly says that the king did not rebuke the flatterers or reject their flattery.

**καὶ γενόμε. σκ.**: see below. St. Luke does not say that Herod died on the spot, but simply marks the commencement of the disease, παραχρήμα; Josephus describes the death as occurring after five days. Wendt (1899 edition) admits that the kind of death described may well have been gradual, although in 1888 edition he held that the ἐξέπνυξεν meant that he expired immediately; see also Z

**σκολ.**: only here in N.T.; no contradiction with Josephus, but a more precise description of the fatal disease, cf. RAPC 2Ma 9:5 /RAPC 2Ma 9:9, with which detailed and strange account the simple statement of the fact here stands in marked contrast. The word cannot be taken metaphorically, cf. Herod., iv., 205: and Jos., Ant., xvii., 6, 5, of the death of Herod the Great. Such a death was regarded as a punishment for pride; so in 2 Macc. and Herod., Farrar, St. Paul. i. 318. The term itself was one which we might expect from a medical man, and St. Luke may easily have learnt the exact nature of the disease during his two years residence in C

#### **Acts 12:24**

**δε**, marking the contrast, not only between the death of the persecutor and the growth of the Word, but also between the persecution and the vitality of the Church.

**ἡϋξ ανε και ἐπληθ.** imperfects, marking the continuous growth in spite of all obstacles; cf. Lu 8:11, Mt 13:32, 2Co 9:10.

#### **Acts 12:25**

**ὑπέστρεψαν ἐξ ι.**, see critical notes, and Ramsay, St. Paul, pp. 63, 64, and note on Ac 22:17, below.

**πληρ. τὴν διακ.**; if the visit extended over as long a period as Ramsay believes, viz., from the time when the failure of harvest in 46 turned scarcity into famine until the beginning of 47 (u. s., pp. 51, 63), no doubt the delegates could not have simply delivered a sum of money to the elders, but would have administered the relief (not money), and carried a personal message of cheer to the distressed (Ramsay, p. 49 ff., u. s.), and so have

**σαῦλος**, see critical notes for Western addition.

**συμ παραλαβόντες**, cf. Ac 15:37-38, of bringing as a companion in N.T., only once elsewhere in same sense, Ga 2:1. (cf. RAPC 3Ma 1:1). This incidental notice of John Mark may well emphasise the fact that he was taken with Paul and Barnabas as a supernumerary, and to mark his secondary character as compared with them. In view of subsequent events, it would be important to make this clear by introducing him in a way which showed that he was not essential to the expedition, Ramsay, St. Paul, pp. 71, 170, 177; cf. Ac 15:37 Ac 15:40.

#### **Acts 13:1**

**κατὰ τὴν οὐσας ἐκκ.**: the word οὐσαν may well be used here, as the participle of εἰμί is often used in Acts to introduce some technical phrase, or some term marked out as having a technical force, cf. Ac 5:17, Ac 14:13, Ac 28:17, so that a new stage in the history of the Christians at Antioch is marked

**ἐν ἁ.**: Blass maintains that the order of words as compared with the mention of the Church in Jerusalem, Ac 11:22, emphasises the fact that Antioch is the starting-point of the succeeding missionary enterprise, and is named first, and so distinctively set before men

**προφῆται και διδάσκαλοι**, see above on Ac 11:27. From 1Co 12:28 it would seem that in Corinth at all events not all teachers were prophets, although in a sense all prophets were teachers, in so far as they edified the Church. The two gifts might be united in the same person as in Paul himself, Ga 2:2, 2Co 12:1 (Z

**τε** a difficulty arises as to the force of these particles. It is urged that two groups are thus represented, the first three names forming one group (prophets), and the last two another group (teachers), so Ramsay (p. 65), Weiss, Holtzmann, Z<sub>{1Co 14:6}</sub> to which Z

**συμεών:** *nothing is known of him. Spitta would identify him with Simon of Cyrene, Mt 27:32, but the epithet Niger may have been given to distinguish him from others of the same name, and possibly from the Simon to whom Spitta refers.*

**λούκιος ὁ κ.:** *Z*

**ἄναήν:** *of the three names, as distinct from Barnabas and Paul, Blass says ignoti reliqui, and we cannot say more than this. For although Mark is described as σύντροφος of Herod the Tetrarch (Antipas), the description is still very indefinite. A.V.*

**σαῦλος,** *placed last probably because the others were older members of the Church. The position certainly does not mark the list as unhistorical; if the account came from the Apostle himself, the lowest place was eminently characteristic of him.*

**Acts 13:2**

**λειτουργούντων:**

**αὐτῶν:** *not the whole Ecclesia, but the prophets and teachers:*

**νηστευόντων,** *cf. Ac 10:30, Ac 14:23, Ac 27:9, and in O.T. 1Sa 7:5-6, Da 9:3, on the union of fasting and prayer. In Didach*

**εἶπε τὸ π.:** *we may reasonably infer by one of the prophets; it may have been at a solemn meeting of the whole Ecclesia held expressly with reference to a project for carrying the Gospel to the heathen (Hort, Felten, Hackett). Felten sees in δὴ an indication of an answer to a special prayer. But it does not follow that the*

**ἀφορίσατε,** *cf. the same word used by St. Paul of himself, Ro 1:1, Ga 1:15, LXX, Le 20:26, Nu 8:11.*

**μοι.** *Such words and acts indicate the personality of the Holy Ghost, cf. δὴ emphatic, signifying the urgency of the command (cf. use of the word in classical Greek). A. and R.V. omit altogether in translation. In Lu 2:15 both render it*

**ὁ** *for εἰς ὁ, cf. Ac 1:21, Lu 1:25 Lu 12:46. Grimm-Thayer, Winer-Moulton, l., 7 b, so in Greek writers generally.*

**προσκέκλημαι,** *cf. Ac 2:39, Ac 16:10. Grimm-Thayer, sub v. b. Winer-Moulton, xxxix. 3.*

**Acts 13:3**

**τότε** *probably indicating a new and special act of fasting and prayer. But is the subject of the sentence the whole Ecclesia, or only the prophets and teachers mentioned before? Ramsay maintains that it cannot be the officials just mentioned, because they cannot be said to lay hands on two of themselves, so that he considers some awkward change of subject takes place, and that the simplest interpretation is that the Church as a whole held a meeting for this solemn purpose (cf. πάντες in). But if the whole Church was present, it does not follow that they took part in every detail of the service, just as they may have been present in the public service of worship in Ac 13:2 (see above) without λειτουργ. τῷ κ. equally with the prophets and teachers (cf. Felten and also Wendt). There is therefore no reason to assume that the laying on of hands was performed by the whole Church, or that St. Luke could have been ignorant that this function was one which belonged specifically to the officers of the Church. The change of subject is not more awkward than in Ac 6:6. Dr. Hort is evidently conscious of the difficulty, see especially Ecclesia, p. 64. No doubt, on the return of the two missionaries, they report their doings to the whole Church, Ac 14:27, but this is no proof that the laying on of hands for their consecration to their mission was the act of the whole Church. That prophets and teachers should thus perform what is represented in Acts as an*